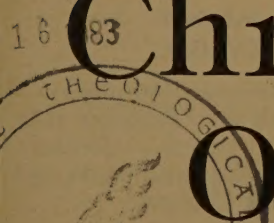


# Christian Order



## Summary of Contents for April, 1983

THE ETHICS OF WAR:  
CONCLUSIONS

*John Eppstein*

SELF-DELUSION IN THE CONTEMPORARY  
CHURCH

*J. C. L. Inman*

TWO TRAINING CENTRES

*John Dove, S.J. and  
Paul Crane, S.J.*

THE CASE FOR LATIN

*Teresa Searle*

MOTHERHOOD

*Penelope Turing*

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*Cum Permissu Superiorum*

## Contents

### Page

- 194 BROMLEY OR BUST  
*The Editor*
- 196 THE ETHICS OF WAR:  
CONCLUSIONS *John Eppstein*
- 199 SAINT GEORGE AND  
THE GARTER *Anthony Cooney*
- 204 SELF-DELUSION IN THE  
CONTEMPORARY CHURCH  
*J. C. L. Inman*
- 210 THE CASE FOR LATIN  
*Teresa Searle*
- 226 PRO ECCLESIA ET  
PONTIFICE *Hon. Secretary*
- 230 THE CENTRAL ISSUE  
*The Editor*
- 235 MOTHERHOOD  
*Penelope Turing*
- 239 THE WEAKNESS OF  
LIBERATION THEOLOGY  
*James V. Schall, S.J.*
- 247 TWO TRAINING CENTRES  
*John Dove, S.J. and Paul Crane, S.J.*
- 255 BOOK REVIEW  
*Michael Davies*

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*Christian Order* is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London S.W.1V, 2BG. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

*Christian Order* is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.

The annual subscription to *Christian Order* is £3 in the United Kingdom and Republic of Ireland; \$5.00 in the United States, Canada and Australia; elsewhere according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Air-mail rates as follows :

U.S.A., Canada

India, etc.—£6, U.S. \$15

Australia—£7, A. \$15

N. Zealand—£7, N.Z. \$15

# Christian Order

EDITED BY

Paul Crane SJ

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VOLUME 24

APRIL

NO. 4

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## Bromley or Bust

THE EDITOR

**D**OES the title seem a little vulgar? It could do. But I would ask those inclined to discount it on aesthetic grounds to look at the advertisement on the back cover of this issue and then reflect a little. Having done so, I hope that, in their goodness, they will be moved to qualify the title as "striking" rather than "vulgar" and that they will realise, at the same time, that there is plenty to strike about.

Just because there is, Pro Ecclesia et Pontifice is holding its Third Public Meeting for Concerned Catholics, aimed at the area of Kent and the Medway towns, to say nothing of London, whose good people we are not letting off on the ground that their work has been done now that they have the great occasion of Porchester Hall just over a year behind them. For Porchester was not the beginning of the end; merely the end of the beginning. Let us make no mistake about that. Which means that at Bromley we need all our supporters in London—*all* of them, please—to come to what we are sure will be an equally great occasion. And just as they came so splendidly at Porchester not only from London and round about, but from North and South and East and West of this Island; so we hope that these magnificent people will come again. And not only from this Island, but from that other Island across the sea whose Catholic people are having a hard time, too, at the hands of those who would seek to impose on them new ways, which they reject, as we do, not because they are new, but because they imperil Faith. They are invited most warmly to be present at Bromley's Civic Centre on Saturday in Easter Week, April 9th; so that, together, we may bear public witness to the Faith we share with them.



And why the witness? Because, when times are bad for the Church, when it is being plundered by progressive neo-Modernists, good men and women should stand up and speak out against the plundering. And not merely that. Very positively, they should hold up and state their allegiance to the great eternal basics of the Faith for which their Fathers died. This is what we intend to do at Bromley on April 9th and we ask the readers of *Christian Order* to join us.

So many of us have wished to do just that, knowing that much is wrong, but finding ourselves without the opportunity or the knowledge or the turn of phrase to give the lie to so much contemporary nonsense that passes for renewal. Somewhat lost, in consequence, and seemingly isolated because so many seem to be going along with the crowd instead of standing against it, the temptation is to go quiescent, lower our heads in the hope that the storm will blow over us; to leave the battle to others. But, if all do that; if everyone leaves it to his neighbour to stand up and be counted, then none will stand and those who would whittle the Faith away from us and our children will be left with a clear field to get on with the whittling.

This must not be and it will not be once those who sense so well and so truly that much is wrong within the Church are given the opportunity of coming together on great occasions—as Porchester Hall and Preston were and Bromley will be—to proclaim in public and for all the world to see their total and steadfast adherence to the Catholic Church and its Supreme Pastor and Head, the Vicar of Christ on Earth, our Holy Father the Pope.

This is why it is a matter of “Bromley or Bust”. The Civic Centre at Bromley holds 700. If 50 are there at 2 p.m. on Saturday of Easter Week, then we are bust. The writing will be on the wall; Catholics don’t care; the neo-Modernist Revolution which passes for Renewal will go on its way unchecked. You may be able to hold on to your Faith alone: your children will be gonners. But if, at 2 p.m. on that day, every one of those 700 seats is taken and there is standing room only, then another great step forward will have been taken towards the one thing we all long for — the restoration to the hearts of every Catholic in this Kingdom of the truths of the Faith.

Which way shall it be? The decision is yours.

**In this short concluding article of his series, the Author offers some personal conclusions for the consideration of readers.**

# The Ethics of War

## 4: SOME CONCLUSIONS

JOHN EPPSTEIN

**I** OFFER for consideration the following personal conclusions.

### *The First Duty of Governments*

The first duty of governments and of all who contribute to the framing of national policies is to prevent the outbreak of war at any level. Armaments, both conventional and nuclear, are the consequence, not the cause of the irreconcilable conflict between the strategy of Communism directed by the Soviet Union, and the defensive coalition of States opposed to it. Since no substantial reconciliation between the essential purposes of the two is conceivable, the only way to deter the former from the attempt to extend its power by military action is for the defensive coalition to be in a position to threaten convincing retaliation. This, thanks largely to its available nuclear arms, it has been able to do for a life-time. It is right and necessary that it should continue to do so, as "the most effective way by which peace of a sort can be maintained". It is right also to make use of the resulting stalemate or armed truce to promote the common good by as much international trade, intercourse between persons and technical co-operation as security and the harsh boundaries of the Soviet bloc allow; and to seek agreement for the mutual reduction and limitation of armaments on both sides. It is an illusion to imagine that this will itself ensure peace or make any essential difference to the fundamental rift between the Communist and the non-Communist Worlds. The best one can hope for is agreement on parity at a lower level between the United States and its Allies on the one hand,

the Warsaw Pact on the other; parity in combat manpower in Europe—the most difficult to assess—in strategic nuclear missiles and in the variety of intermediate and tactical nuclear devices. The result, if successful, would be an immense saving of money which could be put to better use and the psychological effect would be beneficial. But it is most improbable that the Communist Party of the Soviet Union (which people call “Russia”) would ever agree to give up its recently attained position of superiority in conventional armaments (e.g. a ratio at present of almost 3 to 1 in tanks, artillery and tactical aircraft in Europe). It is this rather than its nuclear weaponry which might tempt it to enforce its political designs upon its neighbours, if there were any weakening of the American commitment to the defensive Alliance.

It is also in the field of highly developed non-nuclear weapons of precision, electronic warfare and the skilled use of quality to defend quantity that the Atlantic Alliance is now improving its defences. One can foresee no rosy future; but I question the value of impassioned oratory and demonstrations about the nuclear war, which I believe is never going to happen. No nuclear bomb or missile has ever been launched or dropped since the first and only occasion thirty-seven years ago. Despite or perhaps because of the fantastic overkill capacity of the two Superpowers, I do not believe that even one nuclear missile will in fact be fired because of the certainty of immediate retaliation and the probability of escalation to the ultimate catastrophe. There is therefore a sense of unreality in the published totals of warheads which serve the political purposes of national reassurance, rivalry, and menace.

### *Nuclear Arms May Fall into Desuetude within Ten Years*

There seems no possibility in this fallen world of an end to wars, and we can see from the recent fighting in the South Atlantic and in Lebanon something of the moral problems which they pose and the deadly capability of the latest non-nuclear weapons. But I believe it to be not impossible that nuclear arms will in the next generation fall into desuetude. The fact that both nuclear Superpowers, for their own military reasons, have abandoned, at least



at the intercontinental level, the policy of attacking centres of population, is significant. It remains to be seen whether or not the counter-force policy will become the norm of strategic planning or whether the instant retaliation which it provokes will in due course cause it to fade from the armoury of the strategic planners. At any rate, a missile precisely aimed at a military objective is amenable to all the rules of natural ethics applicable to acts of war and, provided its use is contemplated only in the case of grave necessity in a just cause, those who order its use, contribute to its manufacture or the launching of it are spared the scruples, which are rightly attached to the production and use of weapons of mass destruction. None of which regard for personal consciences detracts from the overall obligation of governments amenable to the Christian tradition of international morality to do their utmost to prevent the outbreak of any war.

### THANK YOU ONCE MORE

I would like to take this opportunity of thanking once more all those readers, wherever they may be, who have renewed their subscriptions to *Christian Order* so promptly and with such generosity. By so doing, they have contributed far more than they, perhaps, realise to the growing success of this Review.

—Paul Crane, S.J.



# Saint George and the Noble Order of the Garter

ANTHONY COONEY

IN the mists of antiquity, at the very beginning of national history, lies the "Matter of Britain", the Legend of Arthur, the once and future king who will return at Britain's hour of greatest need.

## *King Arthur and his Knights*

In the earliest accounts, Arthur is not called "king" but is described as fighting "along with the kings of the Britons". Many years ago Professor John Rhys suggested that Arthur "falls readily into place and position of a successor of the Count of Britain". The "Counts" or "Companions of the Emperor" were the military governors instituted by Diocletian and it is entirely reasonable to suppose that, after the Legions were withdrawn from Britain, either the Roman Count would remain to organize local levies or a Roman-Briton would assume the office. This, at any rate, is the assumption made by Rosemary Sutcliffe as the basis of her splendid historical novel, *Sword at Sunset*. Arthur's "Knights of the Round Table" fall readily into place as a brigade of heavy cavalry.

It is not difficult to understand how, with the growth of the idea of chivalry—the code of duties and courtesies of the mounted, armoured, trained soldiers—the memory of Arthur's highly mobile shock troops would be invested as the model of knighthood. The tradition of an "Order" of Knighthood is very old. An ancient bardic poem contains the lines:

"Drink in honour of the great Pendragon  
Neighbours welcome the elected  
man of the garter; leader of your ranks,  
to the honoured institution of the tything.  
Make a libation men of the garter,  
to the illustrious Pendragon,  
Noble leader, man of garter and collar".

## *The Purple Dragon*

It seems that from a very early time there was at least a memory of an Order which had the "garter" (the swordsman's leather belt) as its badge. The reference to the "Pendragon"—head dragon—points to the Counts of Britain, and perhaps to Arthur particularly, for the Purple Dragon was the standard of the Roman Emperors. It would be displayed by his deputies, the Counts, but there is an even closer link in the case of Britain. Magnus Weltig assumed the purple at Segontium (Caernarvon) and, although he never reached Rome as Constantine did, his sons reained his dragon standard, which in due course became the Golden Dragon of Wessex and the Red Dragon of Wales. From Magnus Weltig, Emperor of Rome, were descended the princes of Gwynedd, Powis and Wessex, and hence Britain's Royal Family. There is a Welsh legend that one of these descendants (whose tomb is at Segontium) Constantius, married a British princess, Helena (not to be confused with the Empress Helena, mother of Constantine the Great) and that the son of this union was Arthur, Count of Britain, the Pendragon the bardic poem speaks of as "man of garter and collar".

The cult of St. George, the last and most famous martyr of Christianity before Constantine made it the official religion of the Empire, reached Britain within a hundred years of his martyrdom. The early suggestion that Arthur adopted St. George as Patron of his cavalry is not unreasonable, though we may question if he actually called his brigade "The Order of St. George and the Round Table", as has been suggested. What is certain is that in later centuries the ideal of such a Company of Knights, the centre of whose service was a great round table, a table of Fellowship and Service, was the model for the growing Nation.

On the eve of his departure for the Crusades, Richard the Lion Heart assembled his barons at Winchester around the great table which stood there and which all believed to be Arthur's table. He delivered the guidance of his kingdom to William Longchamps and issued a decree that those embarking with him should distinguish themselves from other Crusaders by binding their legs with blue

things "Being what they had in readiness, by means of which, being minded of their future glory, they might be stirred up to behave themselves valiantly".

Edward I attempted to revive the Order of the Round Table, holding court at Kenilworth with a hundred knights clad in silk. Like Richard, on the eve of his departure for the Holy Land, he assembled his council round Arthur's table at Winchester. There he decreed that, to preserve the ancient table, it should be encircled with an iron band and be placed in the gable of the Great Hall, where a table hangs upon the wall to this day. As television viewers will know this table has been the subject of a debunking exercise, a thing which, when it concerns British race and history, the media do with zest. A study has been made of the table and it is declared that the joinery and paintings are not Roman-British but Tudor. The implication which the T.V. production team drew from this is that no round table existed before the reigns of Henry VII or Henry VIII, and that the present table is a forgery by one or the other. We are supposed to believe that our ancestors were idiots, and not one of them, not even the brightest, walking into the Great Hall at Winchester some fine spring morning, would remark: "Hello, this is new—it wasn't here yesterday". However, debunking Britain is very profitable, essential for promotion in the media hierarchy in fact.

### *The Round Table*

It would not require an expert but only someone with a half-trained eye to spot that the decoration of the present table is distinctly Tudor, and it is difficult to believe that the fact has not been noted a hundred time before. What we do know, as has already been stated, is that Edward I, three hundred years earlier, found the table in such a parlous state—it would be by that time six hundred years old—that he ordered an iron band to be placed round it. It seems entirely reasonable to suppose that, by the reign of Henry VII, the precious relic of the foundation of Britain was so decayed by age that either he or his son replaced it, probably without undue publicity. By any reasoning it is more acceptable that the king could say to



his Council, "I have replaced the table, as you see" than that he should produce a new table and say, "This is the round table which has stood here for a thousand years", when every one of them knew it had not been there the day before.

It was Edward III who finally established a permanent Order of Knighthood based upon the ideals of the Round Table. Edward's Order was called "The Order of St. George and the Garter". The "Blue Thongs" of Richard were adopted as the badge of the "Most Honourable Order of Chivalry in Europe". The blue thongs were transformed into a garter worn around the leg. Edward ordered that every Companion of the Order of St. George should wear his mantle from the first vespers of St. George's Eve until the second vespers of St. George's Day. Besides knights the Order included chaplains and knights-pensioners.

Edward lavished great care upon the building of the chapel of the Order at Windsor, and on April 23, 1350, twenty-five knights of England, proven in battle and of unsullied honour, headed by the gallant and warlike Edward, knelt before the altar of the newly completed chapel and offered their arms to God and dedicated themselves to His service.

Henry VII was one of the most zealous of English kings in his support of the premier Order of Chivalry. Charles I was also a "Great Increaser of the honour and renown of this most illustrious Order". He studied its history carefully and revived Edward's methods of inculcating courtesy and manliness.

### *The Garter and St. George, Lord of Chivalry*

The Garter was originally light blue silk, with the motto set in pearls, rubies and diamonds. It is now dark velvet about an inch wide with the motto set in gold letters. The mantle is held on the shoulder by a velvet escutcheon charged with the Red Cross of St. George and encircled with the garter and motto. The chain which each knight wears is made up of twenty-six pieces in which interlaced knots of cord interlace with roses, each surrounded by the garter and motto. Pendant from the chain is St. George

piercing the dragon. The oath of knighthood for the Garter knight is as follows:

“You being chosen to be one of the honourable Company of the Most Noble Order of the Garter shall promise and swear by the Holy Evangelists, by you here touched, that wittingly and willingly you shall not break any statute of the said Order, or any article in them contained, the same being agreeable and not repugnant to the laws of this realm and the laws of Almighty God, as far forth as to you belongeth and appertaineth, so help you God and His Holy Word”.

Long and ancient is our race, and linking the centuries from present time into the remote past are our national traditions and institutions, and through these runs the theme of courtesy, honour, courage, epitomized in the Lord of Chivalry we have taken as our Exemplar—George—Soldier, Saint and Martyr.

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“Beguiled by the spirit of the times, the proud may sneer at the Rosary of the Blessed Virgin Mary and cast it aside: but countless holy men of every age and state have treasured it and recited it with the deepest devotion. At all times they have used it as the mightiest weapon in the combat against the Evil Spirit, as the most secure means for the preservation of innocence, as efficient help in the attainment of perfection, and a true source of peace for mankind. There have always been men in every age, men renowned for learning and wisdom, who have never permitted their interest in study and research to keep them from kneeling daily before the image of the Mother of God and turning to her in pious prayer. Kings and princes, despite distracting cares and tasks, have looked upon the practice as an honorable duty. The beads, like so many roses, slip through the fingers of the poor and simple, but they are also revered by all classes of men”.

—*Pope Pius XI, 1937*

In what is, perhaps one of the best and most telling pieces he has ever done for *Christian Order*, J. C. L. Inman takes a look at the attempted renewal that has come in the wake of the Council and sets out his reaction to it in language that all will understand and appreciate. He speaks for the majority in this splendid article.

## Self-Delusion in the Contemporary Church

A LAYMAN'S VIEW

J. C. L. INMAN

### *A Massive Exercise in Self-Deception*

AS the post-Conciliar years roll by and week in week out I use my eyes and ears, I become ever more and more alarmed by the effects of the many paradoxes that our so called "renewal" has brought in its wake. I cannot quantify the degree of harm that individual "reforms" may have caused, but there seems no doubt to me that the collective results have caused very large numbers of "ordinary" bishops, priests and lay people who should know better, by virtue of their formation and native intelligence, to become parties to a massive exercise in self-deception. Few if any of the oh-so-confidently predicted results of "renewal" have been achieved in practice, our numerical losses are appalling, and our one time greatest strength, our unity, has been devastated. There is not a vestige of evidence to show that people are living holier lives; indeed, the anthropocentric rather than theocentric emphasis that has emerged and developed might well be judged as having diminished holiness. But we had an authoritarian Church, its members expected it to be nothing else, and there were vast reserves of loyalty to draw from, reserves that are not yet by any means completely used up. Therefore, extensive self-deception has become the order



of the day. All are asked to pretend that we have a triumphant success on our hands, and woe betide anyone who says otherwise. Little boys who blurt out that the emporer is showing off his underwear rather than his new suit are hushed up; scholars who are at least the intellectual peers of the devisors of "renewal" (and probably far better psychologists) are, if possible, blandly ignored when they speak out against mistakes and abuses, or are crudely dismissed without any honest attempt being made to refute their case. Readers of *Christian Order* are only too familiar with well documented examples of the response of the "renewed" Church to its internal critics, and I should not need to wade through repetitive examples of these responses, which range from the pathetic to the downright dishonest.

All in all, we have had a very peculiar intellectual outcome from a "renewal" that was devised by intellectuals, that predominantly mis-interpreted the Council and yet had as its keystone the requirement that all should develop their understanding and knowledge of the Faith. This we were told was the requirement for success. Our hearts, our instincts, our intangible feeling for the mystery were secondary influences, and the familiarity and security of tradition seem to have been regarded largely as an impediment to "progress", if the speed at which changes of a very radical nature were imposed is any guide. Knowledge was clearly the thing "modern man" wanted and would respond to; or such was the theory.

### *No Post Mortem*

As the "fruits" of "renewal" began to be visible, one might have expected the theory to be reconsidered. To use a temporal comparison, if the underwriters of a new issue are left with a lot of stock on their hands and a heavy financial loss, they invariably hold a post mortem and look very critically at the experts who drew up the prospectus. They do not blame the investing public. But in the Church after Vatican II script issues came thick and fast, propaganda was lavishly used to suggest that the people were being given gifts of inestimable value. The market did not respond, stock values faltered and continued to fall, the prospectus is increasingly forgotten today and, after more

than a decade, it is regarded as an outrage if one mentions that the stocks were not free, their promotional costs were met by making heavy drawings on reserves, on shareholders funds.

The prospectus apart, one might reasonably expect the propaganda to be reviewed, since it likewise has largely failed. After all, if the Church is about anything it is about the truth, albeit that throughout history there have been unworthy and shameful episodes caused by human frailties and conceits. But not a bit of it; our renewalists are still in the driving seat crying on, on. With the notable exception of the present Pope and a minority of "conservatives", we are predominantly asked to continue to deceive ourselves. Although we cannot see it, we are asked to believe that we are witnessing "a new flowering of spiritual vigour", that we are an "Easter People" close to a "new Pentecost". We can read of the "responsiveness" of the young to modern catechetics, even if the only response we can see is boredom while at school and an unprecedented rate of abandonment of practice afterwards. Apparently, vocations are of better quality. Well, at least there is little argument that the quantity is alarmingly inadequate, and some young priests hold pretty rum ideas, which is scarcely surprising when highly dubious theologians are received as honoured lecturers at seminaries. No, the same old failed propaganda churns on and on. We are told we "care" more today, but the caring seems to be more about the second Commandment than the first. Neither the prospectus nor the propaganda should impress people who have got either common sense or objective minds, and no amount of bullying or brainwashing can change an actual failure into a success.

### *Reasons for Self-Deception*

The reasons for all this self-deception and propaganda lay I believe in two main areas. Firstly, the 'not at all bad' balance we used to know between rights, obligations and duties has been drastically upset, some would say knocked right off its pivot. Secondly, the sense of proportion between the infinity of God and man's rational abilities seems to have been changed, man aggrandizing himself and, maybe inadvertently, diminishing God. I blame man for this cause-and-effect situation, even if most men in the Church

refuse to accept the blame whatever the evidence. One of the few bits of philosophy I remember from school days is that most rights stem from an obligation, that both rights and obligations commit one to duties, that there is a multi-directional relationship in all this between the holders of positions of responsibility, however senior or junior. Today this relationship has become fuzzy, people at many levels vociferously demand their rights while giving little regard to their obligations. I may be wrong, but I believe I have the right not only for myself but also for my children to receive uniform and unequivocally Catholic teaching from any bishop of any nationality I care to approach. Priests likewise should give me uniform advice: the content should be the same whatever the variations of ability and sensitivity of presentation. In return, I should be only too delighted to fulfill my obligations, of obedience and respect. But if what I believe is my right is violated, whether by ambiguity, evasiveness or heterodoxy, then my sense of obligation tends to evaporate. I am willy nilly thrust onto my own resources of judgement, resources I have both been trained to and do profoundly mistrust. I am left with no option that I believe to be honest other than to speak out against violations, from wherever they come in the human chain of command. And there is another paradox here: the exercise of private judgement seldom seems to worry anyone of progressive views; they have liberated themselves from such cares, unlike many who are now classed as rebels because they seek a return to order and unity in the Church. The orthodox are unhappy, the heterodox or the fudgers are bird-happy in their world of 10/10ths cloud.

### *A Mouse and an Elephant*

I may well be wrong again, I may be deluding myself, when I feel that many of the intellectual giants in the pre-conciliar Church were more humble, had a better sense of their own finite proportions in relationship to the infinite God than our giants do today. While they may have skated on theologically thin ice, they did so behind the scenes, they did not demand an imagined "right", not merely to air their speculations in public but to teach them as Catholic teaching. They seem to have been priests who happened to think rather than thinkers who happened, at



least at some time in their lives, to have been priests. And in what proportion should we hold thinkers in relationship to God, when we have to accept that there are many sincere thinkers of high calibre who never either think themselves into faith or receive it as God's free and mysterious gift? If I reduce the actually infinite to the finite and think of God as being of the size of the Himalayan mountain chain; for my book, the greatest of thinkers are no bigger than elephants. There are all sorts of other species around, lions, tigers, cows, mules, wolves, adders, mosquitos, simple bivalves and protozoa. I rate myself as being at best a rabbit, and more probably a mouse. But I have got eyes and ears, I can at least look at and hear our contemporary elephants, and what do I see and hear? Trumpetings, bel-lowings and lots of noise. And movement! They bob up all over the place, transported by jet planes, interviewed by television reporters and addressing all sorts of bodies, their grave utterances seemingly receiving more earnest consideration than the Ten Commandments. Yes, since the Church removed her game wardens, or at least told them not to shoot in order to turn the migrating herds away from the quite well tilled fields and gardens of the Faithful, our progressivist elephants have roamed at will, trampling down fences and gates, destroying far more than they could consume for their own needs and leaving behind them a morass of compacted, infertile hoof prints and a few steaming, fly infested, malodourous and unspread heaps of dung. As a farmer, a graduate in agriculture with 26 years commercial experience behind me, I hope I have some competence when I say that the state of the fields and gardens after the elephants have moved on is scarcely attractive or fertile. They can be restored, given a lot of hard work, some investment and, above all, the confidence to make the effort, but, will the herds come back? Who has the will or the equipment to stop them?

### *It was the Dog that Died*

I cannot see parties to self-deception having the will to stop the elephants. What few efforts they make seem to be largely directed against the few people who tie a kitchen knife to a broomstick and courageously try to keep the elephants out! The government, preponderantly in the

cause of collegiality, does little to nothing at local level; some members periodically seem to get ever more and more testy with the peasants who refuse to regard their fields and gardens as improved. The only hope is to get through to central government, to Rome. And this is very difficult, since the bulk of communications are under the control of the hand wringers and the testy, and there are many elephant lovers in the central government, although thank God not right at the top. If one judges matters solely in finite, human terms, as a rabbit or a mouse, then the task seems too great to have any short-term solution, and, indeed, I do not expect one, much as I hope and pray for it. But the equipment does exist, albeit that some of it is rather rusty, and in matters of the will, thank God, the Church's business is not lastingly nor ultimately controlled by mere intellectual elephants: it is controlled by the mystery, by God. Didn't the convert Chesterton quip that "On at least three occasions, the Church was going to the dogs, but on each occasion the dog it was that died"? Well, I wonder how many of our contemporary progressivist elephants really thought that, in 1978, a presumably sane body of highly qualified and experienced electors would emerge from a conclave having elected a potential game warden? But they did. It may have been "unreasonable", contrary to something called "the spirit of the times", but it is an incontestable fact that it happened.

### *Speaking Personally*

The final paradox that I'd like to look at briefly is a personal one. Much that I loved and, if not fully understanding, lived with in fair accord, has been diminished and is under great pressure. The elephants may have thought that they had succeeded in achieving an irrevocable change. But my belief in the mystery, in mountains of near incalculable size vis-a-vis mere elephants has, I believe, been enhanced. It has not been a happy time, but Christ did not offer heaven on earth, and if I have managed at least to avoid the rejection of His free and mysterious gift and come to learn a fragment about the human proportions of elephants and mice, then I am, and I believe should be grateful.

The case for the use of Latin in the New Mass, in the interests of those who desire it, has been nowhere better presented, perhaps, than in the article that follows.

# The Case for Latin

TERESA SEARLE

## *Preface*

I WISH to make three basic points clear at the beginning of this article, so that there will be no misunderstanding. First, unless I specifically mention it, I am not dealing with the Tridentine Rite of the Mass, but only with the New Rite.

Secondly, let me emphasise that there is *no* prohibition on the celebration of Holy Mass in Latin. A surprisingly large number of people seem to believe that Latin has been banned. I would say to them; quote me your authority, show me where any official document states the Mass may not be in Latin. The answer, of course, is that they cannot; there are no such documents. In fact, the contrary is true. In the Constitution on the Sacred Liturgy, the Second Vatican Council decreed “*Linguae Latinae usus in Ritibus Latinis servetur*”, that is “the use of the Latin language in the Latin rites is to be preserved”. Pope John Paul II in his Maundy Thursday message to the Bishops of the world in 1980 said that respect should be shown to the wishes of those who desire Mass in Latin. He also said on that occasion “The Roman Church has special obligations towards Latin, the splendid language of ancient Rome, and she must manifest them wherever the occasion presents itself”. The Conference of Bishops in England and Wales has accepted this. In Low Week of 1975 it passed the following resolution—“The Conference urges priests to see that the Latin Mass in the New Rite be encouraged”. Incidentally, this was ‘paraphrased’ in an *Ad Clerum* of the Bishop of Arundel and Brighton of 17th September 1975 as “priests should be asked to give a greater lead in occasionally providing Latin Masses in the New Rite”.



Finally, when I speak of a Latin Mass I mean one wholly in Latin, apart from Epistle, Gospel, sermon, and bidding prayers if included. The hybrid mixture of Latin and vernacular is not a Latin Mass; it is something quite different, separate, and to my mind vastly inferior.

### *Worship*

Does it matter how we worship God?

The answer of the Church has from the earliest times, been "yes". Most religions, indeed, have a set pattern of worship and the reason is obvious. Apart from divine command, it is clear that when a number of people join together with a common purpose, they must act jointly. They cannot together act separately. Therefore, they naturally create a standard form so that each can join together. There are set words and rules to govern conduct.

Humans alone, without any intervention, will naturally act so. When we add the extra dimension of God there are additional considerations. In particular, there is the desire to please Him. His people will wish to worship Him in a way that is pleasing and acceptable to Him.

The Church provides the framework in which we as Catholics, can best do this. And it does so primarily and supremely through the Sacrifice of the Mass. The Council of Trent teaches us that the Sacrifice of the Mass is not only a sacrifice of praise and thanksgiving, but also a sacrifice of expiation and impetration. *Si quis dixerit Missae sacrificium tantum esse laudis et gratiarum actionis . . . non autem propitiatorium . . . neque pro vivis et defunctis, pro peccatis, poenis, satisfactionibus et aliis necessitatibus offerri debere, anathema sit.* D950.) Praise and thanksgiving are self-explanatory. Expiation could also be described as propitiation or reconciliation. Impetration signifies an appeal. We ask for God's mercy for ourselves, for others, and for all other necessities. Christ stands at the centre of the Mass. Only he can offer full satisfaction for our sins and a worthy thanksgiving for our redemption. He, in the Mass, is our effective advocate with the Father.

To refer again to Trent, the Church teaches that the Holy Mass is a true and proper sacrifice. (*Si quis dixerit,*

*in Missa non offeri Deo verum at proprium sacrificium, aut quod offeri non sit alium quam nobis Christum ad manducandum dari.* a.s. D948.) It is significant that Wycliffe, and later the sixteenth-century reformers, denied that the Eucharist was a sacrifice in the complete sense insisted upon by the Church. Trent refers again and again to the Sacrifice of the Mass, putting the notion of sacrifice at the heart of its teaching on the subject. This is in contrast to the current emphasis on the Mass as a meal. Indeed, the Holy Mass was originally defined in the general Instruction on the Novus Ordo as a meal. The outcry this prompted resulted in rapid amendment. The word meal or supper recalls Christ's acts on Maundy Thursday, but sacrifice recalls the Cross and Good Friday. Trent teaches that in the Sacrifice of the Mass, Christ's Sacrifice on the Cross is made present, its memory is celebrated and its saving power is applied. (D938) Further, in the Sacrifice of the Mass and in the Sacrifice of the Cross the Sacrificial Gift and the Primary Sacrificing Priest are identical; only the nature and mode of offering are different. (*Una eadamque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa.* D940.) Vatican II repeated this teaching:—"At the Last Supper . . . our Saviour instituted the eucharistic sacrifice of His body and blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until he should come again". Pope Paul VI comments in his Encyclical *Mysterium Fidei*, "In these words praise is given again to the sacrifice and the sacrament. The sacrifice belongs to the essence of the Mass which is celebrated daily" (paragraph 5). The General Instruction in its revised version of 1970 says the same, thus "Christ our Lord instituted the Paschal sacrifice and meal at the Last Supper. In this the Sacrifice of the Cross is continually made present in the Church whenever the priest, who represents our Lord, does what Christ Himself did and commanded His disciples to do in memory of Himself". Fr. Joseph Crehan, S.J. remarks that with the revision as above, "Nothing is now left of the idea that the Last Supper is being continually renewed, and the traditional idea of the connection of the Mass with Calvary has been restored". One final

example. In his letter of Maundy Thursday 1980, Pope John Paul wrote: "The Eucharist is first and foremost a sacrifice. The priest offers the Holy Sacrifice in persona Christi; this means more than offering 'in the name of' or 'in the place of' Christ. In persona means in specific sacramental identification with 'the eternal High Priest'".

Put shortly, the Mass is the re-presentation of Christ's sacrifice on the Cross, it is *not* a meal.

Now that we have cleared the ground by defining our terms and stating clearly the essential nature of the Mass, let us proceed to consider the arguments for and against its celebration in Latin or the vernacular.

I will start at perhaps the wrong end, namely with the arguments one commonly meets against the Latin. These basically reduce to three. Firstly, Latin cannot be understood. Second, people prefer the vernacular or, alternatively, there is no demand for Latin. Third, that to have both Latin and vernacular services is divisive. Let us examine these in order.

### 1. *Comprehension*

Obviously there are some who do understand Latin and therefore the argument can never be of general application. For those who do not, the Mass must be divided into two parts: the Ordinary and the Proper. The Ordinary remains the same each week and can easily be followed in a Missal even if one does not know it by heart. The CTS has a cheap booklet which contains the New Rite in Latin and English in full, so there need be no problem there.

I accept that the Proper presents more of a difficulty. But it should not be over-emphasised. I am sure that even in an English Mass, few remember the prayers at, for example, the Introit or Communion once they are outside the Church. We are, if anything, more likely to remember it if we have to make an effort. I do not accept it can be taken for granted that in a vernacular Mass the congregation as a whole take in all the prayers while in a Latin Mass they do not.

However, this is not all. It is not hard to think of ways whereby the prayers can be made accessible to the people. The Association for Latin Liturgy is publishing a complete

Missal of the new Rite in Latin and English which will be available shortly. An alternative is for the English translation to be printed each week and made available in each church. Many churches have newsletters which include the Epistle and Gospel. That space could be used instead for such translations. Again, other churches use printed pamphlets containing all the prayers and readings each week.

There is no reason why, with a little effort on the part of each parish priest and members of the congregation, translations of the Latin may not readily be available. I suggest, therefore, that any problem with comprehension can easily be overcome and is certainly no reason in itself for opposing the Latin.

## 2. *Demand*

To state there is no demand for the Latin is sheer nonsense. In any parish where there is a Latin Mass it will be attended. In my own parish, where we had a Latin Mass until recently, there was an average attendance of well over one hundred and twenty, rising to nearer two hundred in the summer months, as I live on the coast. That was considerably more than, for example, the Saturday evening Mass.

Of course, there are those who prefer the vernacular. But I am not suggesting they should be deprived of it. I am not even suggesting that the majority of Masses should be in Latin. It is not difficult to allow each form to exist side-by-side, with the people able to choose that which appeals to them most.

I would also mention here an argument which does not entirely fit within the heading, but which fits even less well elsewhere. This is the old utilitarian argument that an English Mass, or a hybrid, is for the greatest good of the greatest number. I shall deal with the minority argument later. But here I will say that, even if this were true (which I do not necessarily accept), the greater number are already catered for by the vast majority of Masses in English. Any priest who genuinely believes the hybrid Mass will bring people to his church is, of course, at liberty to celebrate it in that way. But it should not be a substitute for a Latin Mass. I know many people who would rather attend Mass



wholly in English than the hybrid. I am of the same opinion. I find the constant chopping and changing from one language to another extremely upsetting and not at all conducive to prayer. And, for someone like myself who prefers the Latin, one is constantly and painfully reminded of the very poor quality of the English which seems even more poverty-stricken when immediately juxtaposed to the Latin.

### 3. *Divisiveness*

This accusation is most commonly levelled at supporters of the Tridentine Rite, but also appears in discussions relating to the Novus Ordo only. The obvious response to this foolish allegation is that the very decision to allow the Mass to be said in the vernacular was itself divisive. Until then, it was always in Latin. Now the very people responsible for the division are complaining about it.

But what if Latin were to be abolished? Would that mean there would be no more divisions? Of course not. There will still be a multitude of languages. In my area I know one can attend Mass in English, Polish, or Spanish. No one appears to suggest that is divisive; why should the addition of Latin make any difference?

In any event, how can it be divisive to desire a thing which is entirely legitimate? We who want the Latin have a right to ask for it. To do so is no more divisive than exercising one's right to vote for one political party knowing that other people will support another. We are not all the same; there will always be differences. Provided these remain within a reasonable legal framework there is no harm in them. Indeed it can be said they are vital to the well-being of society in that they provide a legitimate channel for various opinions without the holders of such opinions being tempted or forced, to use violence in order to express them. It is the same in the Church. Those who wish to attend Mass in Latin, in the vernacular, spoken, sung, with folk hymns, can all be accommodated. This need not be any more divisive than providing music of different types to suit different tastes.

Let us turn now to those arguments that can be put in favour of Latin. Again I will enumerate them for con-

venience although to some extent the categories will overlap.

### 1. *Precision*

This, to my mind, is the most important point.

When we go to Mass we are (*inter alia*) expressing our Faith in a public manner. The Mass contains many essential parts of Catholic doctrine and mentions others. It is very important, therefore, that these are expressed with precision. Given that we use words in our worship, it is only common sense to use them in such a way as most clearly expresses their true meaning. St. Augustine pointed out the importance of the accurate use of words: "There is a claim on us to speak according to a fixed rule so that unchecked words do not give rise also to an impious view of the matters which they express".

Over the centuries the words of the Mass, in Latin of course, have become invested with particular meanings. The Doctors and philosophers of the Church have given them their attention. The basic, superficial meanings have been deepened and extended as a result of this attention. In many cases the words have become in effect technical terms with a meaning in the context of the Mass different from outside it.

A straightforward translation into the vernacular, even if accurate, cannot hope to convey this depth. People reading or hearing ordinary, everyday English words are naturally inclined to give them their ordinary everyday meaning. They are in danger of forgetting that the Mass is more than a secular event. The use of a language not in ordinary, everyday use points to the extra-ordinariness of the celebration. It reminds us to think about where we are and what we are doing by its very difference from the normal round of living. Cardinal Newman, in his Anglican days, in the fourth of the first volume of his *Parochial and Plain Sermons* reminded his listeners of the dangers of familiar words. He said, "Yet nothing is more common than for men to think that because they are familiar with words, they understand the ideas they stand for. Educated persons despise this fault in illiterate men who use hard words as if they comprehended them. Yet they themselves, as well as others, fall into the same error in

a more subtle form, when they think they understand terms used in morals and religion, because such are common words, and have been used by them all their lives”.

Allow me to give an example from my own field. In a transfer of land, which is a short and fairly simple document, we use the words “beneficial owner”. These are both common words, used in every-day speech and in that context readily understood, even if we would not perhaps then use the two words together. However, unless we are legally trained, we do not realise the significance of the phrase in a legal context. We would not appreciate the fact that its use automatically implies a series of covenants, or promises, on the part of the vendor.

The Mass, however, is not as rare an event for practising Catholics as buying a house. The context becomes familiar and it is only too easy to forget that the words may have an unfamiliar meaning. The use of Latin sets the Mass apart from secular gatherings and reminds us that we are attending something out of the ordinary.

This phenomenon is by no means peculiar to the Roman Catholic Church. Many Jews do not speak Hebrew and yet their services are conducted in that language. The Church Slavonic of the Russian Orthodox liturgy is not the Russian spoken to day. So, also, the Greek of the Greek Orthodox Church differs from modern Greek.

I am sure that in all these instances the retention of an ancient language unchanged is not mere conservatism; there is a belief (not always expressed) that a change in the words is in danger of leading to a change in meaning.

*Lex orandi, lex credendi.* Literally, “the law of prayer is the law of belief”, or in a slight paraphrase, “as we pray, so we believe”. If we pray in words unchanged over the centuries, invested with clear and precise meanings, we will also tend to believe (clearly and precisely) those truths they express.

Before leaving this topic, let me illustrate my meaning from an actual example. In the Roman Canon, which now hides its light under the title Eucharistic Prayer No. 1, we find the following words almost immediately after the Consecration, “*Hostiam puram, Hostiam sanctam Hostiam immaculatam*”. The word *hostia* means literally victim or sacrifice. Clearly it can have either meaning

here. But that is not the end of it. Surely here we are talking of more than just *a* sacrifice—here we are speaking of *the* sacrifice, of God made man laying down his life for us. Further on, the prayer refers to the sacrifices of Abel and Abraham, and finally of Melchisedech. The Latin reads, “*et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam*” When the New Rite is said in English this powerful statement prefiguring Christ’s own sacrifice is feebly rendered as, “and the bread and wine offered by your priest Melchisedech”. The correct translation reads “and that which your high priest Melchisedech offered to you, a holy sacrifice, a spotless victim”.

This is just one example of many that could be cited. It is one that indicates the move away from the Mass as sacrifice, to the notion of the Mass as a meal. I have heard it said many times, often by young people, but by others as well, that it is nonsense for one person to do all the talking and that in a tongue no one understands when we are sharing a meal. The answer is, of course, that we are not simply sharing a meal; we are partaking in a sacrifice. And the sacrifice is offered by the priest acting *in persona Christi*, as prefigured by Melchisedech.

The loss of the Latin, with its clear reference to sacrifice and victim, has helped obscure this truth. No one who reads the original could suppose it was merely a reference to bread and wine as constituents of a meal. Thus, the words we use (in English, words meaning very much less than the original) come to be part of our belief. If we talk only of bread and wine during Mass, in time there is a danger that we will think it is only bread and wine. If, on the other hand, we heed the words *hostiam* and *sacrificium* it is clear that much more is meant. An accurate translation would help, of course, but even that cannot always do justice to the original. We need to be reminded of the meaning of the Mass and the time-hallowed words of the Latin are a powerful aid in that.

## 2. *Heritage*

Although Latin has not been the language of the Church from the very beginning, nevertheless it has been for many centuries. The Canon of the Mass goes back in all essen-



tials to the sixth century or even earlier. The use of Latin reminds us of the fact that Holy Mass has been celebrated through the ages largely in very similar words. It reminds us that we too are part of this tradition and share it in common with so many saints and martyrs of the Church.

The Church has another precious inheritance, which is her music. Contrary to popular belief, Gregorian Chant is not mediaeval in origin. It was first written down, albeit not in the form we are used to, in the ninth century and was being sung even earlier. Gregorian Chant, or plainsong, is written for Latin words. It makes sensitive and skillful use of the particular texts. Many great composers over the centuries have written for the Church, and again they set Latin texts. All this vast body of music is only available if the words are sung in Latin. It comes into its own and shows its full glory in the context of the Latin services.

Even here in England, the Bishops have stressed that the people should be able to sing the Ordinary of the Mass in Latin in one or more of the popular plainsong settings. There is no reason at all to divorce this from a Latin Mass. Having bits of sung Latin shoved into an English Mass is untidy, illogical, and unsatisfactory. One part does not follow another as part of a whole and it is totally disjointed.

Many people have been attracted to the Church by the beauty of her services. This beauty is enhanced by her ancient musical tradition. Fine music is an aid to worship in removing one's thoughts from every-day matters and reminding one of the sublime. It would be a tragedy if the music which has uplifted the minds of men over the ages were to be lost to the Church and relegated to the concert hall. There is today, in this country and on the Continent and indeed in North America, a revival of interest in Gregorian Chant. Young and old are becoming aware of its beauties and mysteries and finding that it is not always so very difficult to sing, and that it has a unique quality of inherent prayerfulness. But to get the most out of this, it must be sung in its proper setting, which is in a church as part of a Latin service.

### *3. Saving of Souls*

It is a fact that there are those who, if they cannot attend Mass in Latin, simply will not go at all. I have spoken to

such people and there is no doubt they are sincere. I have a great deal of sympathy with them and in fact doubt whether I could bear to hear Mass only in the vernacular every week. I personally will attend the vernacular and find it just about bearable when I go during the week. But Sunday Mass is different; then we go out of obedience and loyalty to the Church. To *have* to hear it in English is quite different from occasionally doing so voluntarily.

It may be objected that people should not think so, or that they should put aside their personal preferences in the face of the wishes of the supposed majority. I would reply to the first point, why should they not think this way? The desire to hear Mass in Latin is legitimate; we have as much right to wish that as do those who wish to have Mass in Latin. Secondly, no one asks those who prefer English to set aside their preference and go to a Latin Mass. Why should we who prefer Latin be treated differently?

In any event, the fact remains there are those who feel so strongly on the matter. I do not believe anyone will leave the Church if a Latin Mass is provided for those who wish it. Those who prefer the vernacular will continue to be catered for. Therefore, there is a choice between providing a Latin Mass and failing to do so. To take the latter course will cause people to leave the Church. A priest's duty is to save souls. If, by simply providing a Latin Mass, he can achieve that what can be the objection? On the contrary it must surely be his duty. It is not a choice between right and wrong, but between two courses, neither wrong in itself. One, however, will save souls, while the other will not. How can a priest not choose the former?

#### 4. *Beauty*

Apart from being inaccurate in many instances, the quality of the English translation is generally very poor. It is often ungrammatical, it does not flow and is clumsy and plodding. A better translation would help, but in Latin we have a mellifluous language with natural rhythm and beauty. Simply hearing the sound can be an aid to prayer. One is drawn to a thing that sounds well, even if one does not understand it.

We are encouraged to preserve "sacrality" in the liturgy. The use of a language for so long associated with worship

and the Church is a great help in this. Also, to many, the sight and sound of a solemn High Mass in Latin is one of great beauty. The beauty of her services has always attracted people to the Church. It may be said that they are attracted for the wrong reasons, but if they then stay for the right reasons a great good has been done.

### 5. *Official Language*

Latin remains the official language of the Church, despite the trend towards the use of the vernacular. I have already quoted the teaching of the Second Vatican Council that the Latin language is to be preserved. The authorised version, so to speak, of all official documents of the Church is in Latin. In their Conference of Low Week 1975, which I have mentioned before, the Bishops reminded priests "that they should possess in each parish a definitive Latin Altar Missal". All translations are from the Latin, and derive their validity from its prior existence. If I may digress a little, this can be illustrated by the current debate over mis-translations. Clearly, if the English version had an existence in its own right, there would be no point in referring back to the Latin original.

There are numerous examples of erroneous translations that have been left uncorrected for many years, to the great consternation (to put it no higher) of many. Possibly the most notorious is the rendering of the words "*pro multis*" in the Consecration of the wine as "for all men". Anyone with even a rudimentary knowledge of Latin will translate "*pro multis*" as 'for many'. The difference is important in that by referring to all rather than many there is at least an implication that all will be saved. This would effectively abolish Hell and eternal damnation, both of which are to be believed in by Catholics. For example, the Athanasian Creed declares, "But those who have done evil will go into eternal fire". The Fourth Lateran Council in 1215 confirmed this saying, "Those (the rejected) will receive a perpetual punishment with the devil".

It has been argued that this mis-translation is so serious as to make the English version of the New Rite invalid. The argument runs, I think, that there can be no valid consecration because of this fault, and therefore there is no Mass. It is a failing of substance which cannot be over-

come by a right intention on the part of the celebrant. I do not intend to deal at length with this point, as I consider it to be false. More learned commentators than I have noted the argument and rejected it. It is generally accepted among Catholic theologians that all that is needed to make a Mass valid are the words, "This is My Body—This is My Blood". Though serious, the mis-translation does not invalidate the Mass.

The error should, however, be corrected. Other countries do not suffer the same defect. In French, for example, the translation is "*pour la multitude*" which is obviously correct. A correction of the translation would also incidentally please the ultra-feminists who object to the inclusion of the word "men". Instead of "for all men" it would read simply "for many", which is both an accurate translation and would cause no offence.

The chief form of worship in the Church is, of course, the Mass. It is the only service at which regular attendance is compulsory, subject to well known exceptions such as sickness. Is it not sensible, therefore, that this official worship of the Church should be celebrated in her official language? It should have at least equal status and be represented in each parish.

## 6. *Universal Language*

The Catholic faith is genuinely a universal faith; the very word catholic means universal. It is a faith which can be found in almost every country in the world. The present age has seen the world shrink to an unprecedented degree. People are more mobile than ever before; they are more than ever likely to travel to other countries for holidays, if for no other reason.

It used to be possible to go to any country and hear Mass in Latin. There was a universal language serving the Universal Church. Now, if one is not familiar with the language, it is difficult to follow the Mass in another country. Indeed, there can be problems even when a language is shared. I have been to Mass in the USA and the translation there is often different from that used in Britain. These divisions simply would not exist if Mass in Latin were available everywhere. We could all be familiar with the responses, which would be the same everywhere.



The Second Vatican Council specifically encouraged "participation" by the congregation, but when we are abroad we cannot participate.

Let me stress again that I do not ask for all Masses to be in Latin. I am not saying the vernacular should not be used. But I do say that Latin should be available everywhere, and one of the reasons is so that in these days of greater mobility Catholics abroad can still attend Mass and understand exactly what is going on.

Furthermore, it gives a great sense of community to think that Catholics all around the world may worship God in the same words, and that wherever they may be, they can join in and feel at home. To be unable to respond due to the Mass being in an unknown language creates a sense of *not* belonging. The Catholic Church is one of the best established supra-national organisations, transcending national boundaries. By being able to worship together in a non-national language (Latin) the advantage of a Church which is not associated with any particular nationality can be maintained.

## 7. *Minority Rights*

Latinists are often told they are in a minority, even an elitist minority. That is then used as an excuse for ignoring them. But minorities have rights, just as much as the majority. Many governments have legislated specifically to assist minorities, as for example, the Race Relations Acts in this country.

I have mentioned that in my area there are Masses in Spanish and Polish. Are they not minorities? If I wandered into a church when one of their Masses was being celebrated I would not be able to join in. Is that, therefore, a justification for abolishing their Mass? It seems not, as they continue to be said. It is not only a question of language. A minority of parishioners, perhaps, like the folk Mass, others like to sing hymns, others would rather there was no singing. The Church caters for many minorities, and the fact of their being minorities is not then used as an argument against them. It is no more valid when used against Latin. If other minorities are to be accommodated, there is no logical reason for refusing to include Latin.

## 8. *Justice*

I come finally to this question : is it just to deny people the opportunity to attend Holy Mass in Latin if they so wish ? Polls in this country and in the USA showed a large number in favour of allowing even the Tridentine Rite parity in our parishes.

I am not arguing that all Masses should be in Latin. I am prepared to see the majority in the vernacular. Why cannot I be afforded some similar consideration ? I would suggest that, where a parish has four or more Sunday Masses (including the Saturday evening anticipated obligation), at least one of those be in Latin. Where parishes are smaller they could be grouped together and the same ratio maintained. Unless Latin Masses are widely available there is no way of telling whether they will be attended. If people were made aware of the advantages and given the opportunity, I feel sure they would attend. In parishes where there are now Latin Masses, they are well supported with people often making a considerable effort to come from afar in order to attend.

I repeat, what justification is there for treating Latinists so unfeelingly ? We show consideration to those who differ from us, why cannot they show the same consideration to us ?

### *Summarising*

To summarise; the arguments against keeping the Latin Mass are illogical, unreasonable, and heartless. The difficulty of comprehension can easily be overcome, and in any event is not a difficulty to all. There is no doubt that there is a demand for Latin, which could well grow if more people were able to experience it regularly in their own parish churches. Wishing to hear Mass in Latin is no more divisive than wanting a folk Mass, or one in Spanish or Polish.

In favour of the Latin Mass are the following :

1. Precision of an unchanging language.
2. Preserving the heritage of the Church, especially the musical tradition.
3. Many people wish to hear Mass only in Latin, and to keep them within the Church it should be retained.

4. Latin is a language of great beauty and is an aid to prayer.
5. The Mass is the official worship of the Church and should be available in the Church's official language.
6. The Catholic Church is a truly universal church and the Latin Mass is both a symbol of that universality and an aid in its preservation.
7. Even if those who want the Mass in Latin are a minority, they should not be ignored. Other minorities are catered for. Why not us?
8. In basic justice, a modest and legitimate request, as I have outlined, should not be refused.

The language of the Mass matters because of the importance of the Mass itself. It must express the truths of the Church. Tampering with the language can lead to a misrepresentation of the Church's dogmas, perhaps unwittingly. This has already occurred with the common modern notion of the Mass as a meal. It was because of this very danger that, up until recently, the Church meticulously guarded the wording and rituals of the Holy Sacrifice of the Mass. I would suggest there is no less danger of heresy in modern times than in ages gone by, and the same care and attention that pertained then should be exercised today. This can best be done by preserving the Mass in its ancient and well-tried language.

If I may end on a personal note, I am just old enough to remember with some clarity the Tridentine Rite when it was the prescribed rite of the western Church. I am well aware that most, if not all, of the above arguments can be made to apply as well to the retention of the Old Rite. For myself, I would so extend them. But my purpose here is more limited, and I do not wish to complicate the issue by including arguments in favour of the Tridentine Rite.

It is of vital importance, in my opinion, to preserve the Faith intact and I believe a great assistance in doing so is by ensuring that the Sacrifice of the Mass is celebrated regularly in Latin in every parish. We must make known to all the arguments in favour of our position, but above all, we must pray. "*Sacrificate sacrificium justitiae, et sperate in Domino*". (Psalm IV, v. 5)

**This short statement of aims of the recently formed "Pro Ecclesia et Pontifice" is in answer to requests concerning its outlook and aims. Enquiries to the Hon. Secretary, Mrs. S. Coote, 78, Hurst Lane, East Molesey, Surrey KT8 9OY.**

## **Pro Ecclesia Et Pontifice**

### *Background*

1. In the years following the Second Vatican Council many Catholics have become increasingly concerned about the sudden decline of the Catholic Church: the drop in Mass attendances, baptisms and confessions; the destruction of the liturgy and indeed of almost all the traditional devotions and practices; the apparent loss of belief in, and thus reverence for, the Real Presence; the fall in the number of vocations to the priesthood and the religious life; the lamentable quality of religious education in our Catholic schools; the false teaching put about in so-called Catholic leaflets, books and newspapers in the name of ecumenism; and much more besides.

2. In order the better to communicate their concern to the Hierarchy, numbers of Catholic laity and clergy have joined together in various organisations. The fact that ordinary Catholics have felt it necessary to form such associations itself testifies to the gravity of the situation. The problems have been analysed and debated publicly with great courage, clarity and learning in, *inter alia*, the writings of Mr. Michael Davies and the magazines, *Christian Order*, published by Fr. Paul Crane, S.J., and *Approaches*, published by Mr. Hamish Fraser. A great many more Catholics who belong to no organisation at all have expressed their concern to their priests, their bishops, the Apostolic Pro-Nuncio and to Rome itself.

3. Almost without exception these appeals have remained unanswered apart from an occasional non-committal word of sympathy, or the use of ridicule, sarcasm and even abuse, including the threat of excommunication. The fragmented nature of the traditionalist cause had,



perhaps, encouraged this response, when what was really needed was substantive discussion with our bishops without which the situation could only deteriorate.

### *Formation of Pro Ecclesia et Pontifice*

4. In 1981 a number of these traditionalist organisations decided to join together under the title 'Pro Ecclesia et Pontifice'. A Steering Committee was formed under the chairmanship of Mr. Alfred Marnau.

5. A national meeting was organised in London on 20 February, 1982 in preparation for the visit to England, Scotland and Wales of His Holiness Pope John Paul II. The meeting was attended by more than 1,000 people from all over England, Scotland and Wales who declared their loyalty to the authentic teaching of the Church and to the Holy Father. The full report on that meeting, including the texts of the main and supporting speeches and the resolutions adopted, was sent to the Holy Father and to all the Congregations in Rome.

6. A further small meeting, attended by more than 100 supporters, was held in London on 4 September to discuss the progress made by Pro Ecclesia et Pontifice and to offer suggestions for its future.

7. A second national meeting was held in the North of England, in Preston, on 25 September and was attended by some 400 people.

### *Aims of Pro Ecclesia et Pontifice*

8. The aims of Pro Ecclesia et Pontifice may be summarised as follows:

a. *Liturgy*. Liturgical norms are ignored. Abuses continue unchecked to the disturbance of many. People are distressed by an increasing lack of reverence and awe. We base our views on the documents of the Second Vatican Council, the Maundy Thursday letter of Pope John Paul II to the Bishops (1979) and to priests (1980) and on the Instruction, *Inaestimabile Donum*. Our attitude to the reception of Communion in the hand has been formed by *Memoriale Domini*.

b. *Morality*. We uphold, without reservation, the teaching of the Church as expressed in *Humane Vitae*

and the more recent *Familiaris Consortio*. Current demands by clergy and theologians for change in the Church's constant teaching on moral matters are a grave scandal; if met, they could only result in encouraging Catholics to sink into the morass of permissiveness which has infected society.

c. *Education*. We ask that Catholic children in Catholic schools be taught the unchanging and unchangeable doctrine of the Church as set down in the General Catechetical Directory and *Catechesi Tradendae*. We believe that all Catholic children have an inviolable right to the truths of revealed doctrine, which were not changed by the Second Vatican Council. Pope John XXIII, in his opening speech to the Council, said: "The greatest concern is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously". The emphasis on the humanity of Christ in modern curricula casts doubt, not only on His divinity but on the basic belief in the Blessed Trinity—demonstrating that doctrine is neither being guarded nor taught more efficaciously.

d. *Ecumenism*. We are opposed to false ecumenism and to compromise on matters of Faith. We believe that the unity for which Our Lord prayed exists in the Church founded on the Rock of Peter. We hold that unity of belief must precede unity of practice. To pretend that unity exists with other churches is an insult to the intelligence and integrity of our separated brethren. We welcome the *Observations* on the ARCIC documents issued by the Congregation for the Doctrine of the Faith.

### *Relations with the Hierarchy*

9. Every Bishop in England and Wales was notified of the formation of the movement, Pro Ecclesia et Pontifice. They were also given prior notice of the public meetings held in London on 20 February and in Preston on 25 September. The Committee did not feel it necessary to seek episcopal permission to arrange such meetings, as both were in complete accord with the teachings of Holy Mother Church and in conformity with the Decree on the Laity (Second Vatican Council): "Since, in this age of ours, new problems are arising and extremely serious

errors are gaining currency which tend to undermine the foundations of religion, the moral order and human society itself, this sacred Synod earnestly exhorts laymen, each according to the mind of the Church, to explain and defend Christian principles and to apply them rightly to the problems of our era".

10. We ask that, as advocated in the same Decree, our pastors "make a judgment about the true nature and proper use of these gifts not in order to extinguish the Spirit, but to test all things and hold fast to what is good". To this end, the resolutions passed at the London meeting were immediately transmitted to our Hierarchy for their consideration. We would welcome the opportunity to discuss with our pastors the anxieties and concern expressed in those resolutions by over 1,000 Catholics who represent many thousands more. The issue of an 'Ad Clerum' to priests in the diocese of Lancaster informing them that permission to hold the meeting in Preston had not been given, and that *Pro Ecclesia et Pontifice* did not have episcopal approval, was extremely hurtful to those whose only wish was to demonstrate their loyalty to the teaching of the Church.

### *Conclusion*

11. *Pro Ecclesia et Pontifice* has expressed its views loyally and honestly as, according to the Second Vatican Council, it has the right and duty to do. Some criticism was inevitable: concern and anxiety are not aroused when all is well. But *Pro Ecclesia et Pontifice* seeks no confrontation. It asks only that its views be heard with respect and understanding; and that the Bishops of England and Wales now take positive steps to eradicate the abuses and false teachings to which their attention has so often been drawn.

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**BROMLEY, APRIL 9**

**Please be there. It's a "must" for us all.**

*—Paul Crane, S.J.*

**In his most recent book, *The Crisis of Authority*, Mgr. George Kelly points to the central issue confronting the Catholic Church at the present time. His book is obtainable at £9.65 post-free from St. Duthac's Book Service, 39 Blenheim Park Road, South Croydon, Surrey CR2 2BG, United Kingdom.**

## CURRENT COMMENT

# The Central Issue

THE EDITOR

**I**N an article last month on contemporary Gnosticism, largely inspired by a reading of Professor James Hitchcock's admirable book, *The New Enthusiasts*, I concluded by recommending the whole of the Professor's study to the reader, calling it "as good a guide as I know to our present discontents". I am still of that opinion but, for the sake of accuracy, I hasten to add "not all of them".

Professor Hitchcock leaves one question unanswered and rightly so, for the answer is not necessarily within the scope of his essay. But the hint is there, at least by implication. It was the Bishops of the early Church—with the great Irenaeus foremost amongst them—who crushed the gnostic thrust, which was right at the heart of the Church. I do not think it would be out of place to suggest that, had the bishops of the contemporary Church spoken as Irenaeus did, what can be described truly as contemporary Gnosticism would have suffered a like defeat. I have no wish to be misunderstood here. Let me make it quite plain that I am not seeking to attack the bishops in general, to attribute low motives to them or to bring them into disrepute. My only intention is to register what appears to me as an objective fact that needs to be taken count of at the present time. I stand open to correction on this point that I have raised; but I would ask those who wish to correct me to study the contemporary



American Catholic situation, as presented to the public by a distinguished American churchman, Monsignor George A. Kelly, in two important and widely read books that have made a telling impact within the Catholic Church throughout the United States and beyond. The books are, *The Battle for the American Church*, published in 1979 and more recently, *The Crisis of Authority: John Paul II and the American Bishops*, published in 1982. It is with this latter publication that I am particularly concerned in this month's somewhat brief "Current Comment".

Those who read it will see how what we might describe as a militant neo-gnostic and progressive elite has captured the leadership at all key points of the Catholic Church in the United States and how, in face of its onslaught and the spiritual devastation and, indeed, desolation brought by it, the American bishops appear to have done little to check its advance. Once again, let it be noted that Mgr. Kelly is not intent on apportioning blame or attributing motive to the Episcopate of the United States, though he does high-light certain instances in illustration of his thesis, which is concerned primarily with the registration of objective fact. The tone of his thesis is typified in a passage drawn from page 73 of his moderately worded and essentially factual study:

"The Body of American Bishops, not this or that bishop, has failed to provide the governance needed for the Church during the period of radical change following the Second Vatican Council. Had any other institution but the Catholic Church suffered similar declines and divisions, the top management personnel would by now have been reshuffled and the institution reorganized. There is a permanency of appointment, however, for Catholic bishops sanctioned by tradition which makes it unlikely that many of them, if any, will be fired for inefficiency or incompetent leadership".

There is nothing vindictive in this passage, though the hyper-sensitive might view it as such. It is at base a statement of fact written without malice and pointing, by implication, to a dilemma that appears to confront the Catholic Church in other countries as well as in the United States.

At this juncture, it is well to note that these are not the words of some clerical troglodyte, come stumping out of the "Boondocks" to cry halt to those whom he sees as savaging Faithful and Faith. They are the words of a distinguished American Catholic Scholar, who is one of the foremost analysts of the contemporary American Catholic scene and whose much larger study of that scene, published some years ago under the title of *The Battle for the American Church*, is considered already as a classic. At the present time, Mgr. Kelly is Director of the Institute for Advanced Studies in Catholic Doctrine at St. John's University, New York and Executive Secretary of the Fellowship of Catholic Scholars. He is not a man to be trifled with. His opinions are of weight and value. He is a man who loves the Church, who is devoted utterly to its orthodox teaching and teaching authority. He is in conflict very rightly with those within the Church who dissent from its orthodox teaching, challenge its teaching authority and, thereby, devalue and discredit it. I would suggest that this attitude of his should typify every cleric of whatever rank, wherever he may be. The fact that it does not is one of the great sadnesses of our time. The division consequent on this unhappy state of affairs is something that is not easy to live with; the more so when those, who are of the same mind as Mgr. Kelly, find themselves isolated—strangers in their own land—with their sole "crime" that of holding to and defending as best they can the Faith they love.

To return to Mgr. Kelly and his book. Having surveyed with care and accuracy the devastation brought in the United States to the Church he loves, he charges the Body of the American Bishops in notably moderate language and on the basis of a mass of evidence meticulously assembled in his two publications referred to above, with failure—which can come from good men as well as bad; the question is one of *fact*—to withstand those who have brought disaster to the Church in the United States. Against the background of this disaster, he then proceeds to define the central question facing the Church today in the United States:

"The central question for the Church, however, may no longer be what scholars are doing to harm the faith,

but what bishops are doing to prevent irresponsible scholars from harming the faith. The issue is not scholars right to freedom but how bishops deal with scholars who abuse freedom. Pope John Paul II seems to be taking well-orchestrated steps to assert his authority over scholars. Are the American bishops doing anything to exercise their authority over scholars?"— *The Crisis of Authority*, p. 54.

Reference is to the Church in the United States. Readers elsewhere will reflect on these words and come to their own conclusion. It will be done the more easily if "scholars" are taken to cover Progressives in general.

I would suggest that, throughout the Church, the line has been held for orthodoxy (though badly bent at times) at what you might call the near-top and middle-range of debate. I would suggest, further, that there is evidence today, in some countries at least, of a rising tide of repudiation of the whole range of false belief and practice that the neo-Gnostics of our day have tried to force upon us. Yet, at the same time, despite their repudiation by so many, the progressive neo-Gnostics are still amongst us, still holding key positions in seminaries, houses of religious formation, pastoral centres, catechetical and academic institutes, schools, the media, diocesan and national bureaucracies. They are still there; still spreading their neo-modernist views, despite the repudiation of those views by more and more of the Faithful for whom belief in Christ as Divine, his Mother, his Church, its teaching and its teaching authority, are central to their lives.

Monsignor Kelly's point is that the progressive neo-Gnostics within the Church must be removed from their present positions of influence within it—not because they have won the present debate. On the contrary, they have not won the debate. They must be removed precisely because what appears to the Monsignor—in the case of the United States—as episcopal passivity (entirely irrespective of the motives that prompt it) in face of the contemporary neo-Modernist thrust, has allowed those responsible for it to attain a position, at key points within the Church, which accords them a dominance over the minds of the Faithful that would never have been theirs had true

episcopal governance in defence of orthodoxy been exercised in their regard. <sup>1</sup> Once again and finally, let it be said that there is no question here of apportioning blame or imputing motives. Monsignor Kelly is concerned with objective fact; defining a position, describing the key factor in a dangerously deteriorating situation within the Church and nothing more. He is out not to score points; but to present a true picture. What he is saying is that, when the wolves are loose in the sheep-fold, it is the duty of the shepherds to drive them out. As yet they have not done so. This, as a simple statement of fact. But the time has come now when, in his view, they must do so without delay, if the Church is to be saved from further disaster. This would appear to be Monsignor Kelly's point. Simple, factual, totally apposite. Is he to be blamed or accused for making it? I do not see why. Neither do I see how any man of good will could fail to agree with him and, in the same breath, thank him for making his point at so appropriate a time.

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## ON RECEIVING AN INVITATION TO A COURSE . . . . .

Of course the Course must take  
its course,  
But I shall not be there:  
I will go to our Blessed Lady,  
And I will say a prayer,  
And the Grace of God will upon me flow,  
Like water from the eternal snow,  
And I shall be happy and strong and  
free  
And She will look after my soul for me.

R. S.



# The Ministry of Women in Life

## 3: MOTHERHOOD

PENELOPE TURING

**M**OTHERHOOD is one of the facts of life to which some lip service is still paid. But even here psychoanalysis has stirred up fears, most of them I think quite unnecessary, about the dangers of possessiveness, which is a fringe hazard. Far more evil, because more unnatural are those strange aberrations of womanhood who want to have a child as some form of personal expression. I have known, and so have you, women who seem to have wanted the child without its father, for the illegitimacy was not by accident of passion or the fact of another marriage, but simply that a man was used like a stud bull to sire a desired baby. God help the child, God help the mother in such cases. They are part of the madness which makes some married women consider they are the sole arbiters of whether they should have children, and whether once conceived they are willing to bring a child to birth.

It has been said there can be no brotherhood of man without knowledge of the fatherhood of God. Equally there can be no human motherhood in the physical meaning without fatherhood, though the tragedy of what we now call one-parent homes—which is an experience as old as mankind, there is nothing new about it, though it is so much more widespread now—may take father or mother by death or sin or human problems from the home.

It is time we saw again that motherhood is for some, though not for all, the biggest vocation of womanhood. But that it is no sentimental state of blessedness. To be a true mother is as overwhelming a calling as to be a true wife, and, for both, the Christian will seek the Grace of God. For the mother needs great love, great wisdom and great unselfishness, and it is very largely in her hands to

hold the balance of responsibility with the father when both are there.

And how great and wonderful the mother's role can be. Some of us were blessed with a home where the parents were one in love and sharing with each other and their child. Nothing is so sure a groundwork for life. Others alas, have not experienced that, but in the very knowledge of their own loss they may be inspired to create it for their children. It is for us who have known it and for those who can appreciate it to try to help the young in this vision, and in making the vision a reality in human terms.

Honour for the faithful wife and mother is a very ancient and beautiful thing. Remember that wonderful hymn of praise to the good woman in the Book of Proverbs which I heard afresh a few months ago on St. Monica's day. Monica, mother of St. Augustine and to whom he owed so much. I will read it now.

A good wife who can find ?

She is far more precious than jewels.

The heart of her husband trusts in her,

And he will have no lack of gain.

She does him good and not harm,

All the days of her life.

She seeks wool and flax,

and works with willing hands,

She is like the ships of the merchant,

She brings her food from afar.

She rises while it is yet night.

And provides food for her household

And tasks for her maidens.

She considers a field and buys it;

With the fruits of her hands she plants a vineyard.

She girds her loins with strength and makes her arms strong.

She perceives that her merchandise is profitable.

Her lamp does not go out at night.

She puts her hands to the distaff,

And her hands hold the spindle.

She opens her hands to the poor,

And reaches out her hands to the needy.

She is not afraid of snow for her household;

For all her household are clothed in scarlet.

She makes herself coverings;  
Her clothing is fine linen and purple.  
Her husband is known in the gates,  
When he sits among the elders of the land.  
She makes linen garments and sells them,  
She delivers girdles to the merchant.  
Strength and dignity are her clothing,  
And she laughs at the time to come.  
She opens her mouth with wisdom,  
And the teaching of kindness is on her tongue.  
She looks well to the ways of her household,  
And does not eat the bread of idleness.  
Her children rise up and call her blessed;  
Her husband also, and he praises her :  
"Many women have done excellently,  
But you surpass them all."  
Charm is deceitful, and beauty is vain,  
But a woman who fears the Lord is to be praised,  
Give her of the fruit of her hands,  
And let her works praise her in the gates.

You know that is, in many ways, a blueprint for modern life. The wording, the setting is in the past, but we see there the woman who works, the woman who is capable, who goes out into the world for the sake of her family and her husband. And that is what most married women have to do today. But this great paean of praise is to the woman who did it all for the sake of her home and her family. In her motherhood. There are very, very many women who are doing just that now. There are many women who have to do it under extreme difficulties. They should have the blessing of the Church, and the guidance of the Church in that this is ministry, and it is to be realised not to provide a separate justification of fulfilment for their own lives, but as a part of their greater calling of motherhood.

It is sad that that kind of respect for the woman as head of the home is now more widespread in Islamic and Orthodox Jewish homes than in Christian ones, at least in our western Christianity.

Not all women can or want to be mothers or even wives. Yet in most normal women there is a maternal urge and it gets stonger as one gets older. When it was said of the

delightful fictional schoolmaster Mr. Chips that it was a pity that he had never had children of his own, his answer was that he had had hundreds—and all boys. We who have none by the flesh have a rich heritage to mother wherever we live and work. We may have godchildren, but if not there are friends' youngsters, neighbours, the lonely, the naughty, even the delinquents. There are teenagers and students who will sometimes confide in an older woman when they hesitate, alas, to talk with their own parents. There are young marrieds, and older ones who need sympathy and above all a listening ear to hear their joys and sorrows and perplexities. The comfort one can give is mostly by listening. Not judging, but being ready to give firm counsel when needed.

I have always found that the young are surprisingly ready to hear that counsel; not always to act on it, but to hear it when they know that you have listened to them. When they know that you are open in love to understand them and their problems. I am sure all of us who have contact with children have found that, however young they are, the key to a loving relationship—and a guiding one—is to trust them as equals in intelligence while allowing for their lack of experience. One is much more likely to win their trust by trusting and respecting them. There will be failures of course, but sometimes the response is indeed to be surprised by joy.

The Blessed Virgin stands to us for the perfect mother, obedient to God, selfless in love. We are common clay, torn by domestic irritations, disappointments, petty jealousies. But we are all called by our basic womanhood to play the mother here and there. Often without thanks, except perhaps our own joy in giving.

So much of the pattern of Creation is built on the extended theme of family life that it must be God's will. We should not cast it off for a barren independence.

Dear Father who has created us as mothers in your great pattern of life, give us strength and patience and wisdom to serve you in caring, in teaching, in example, and by love, your love, in the lives and deaths of ourselves and others. Through Jesus Christ our Lord. Amen.

In the following article, Fr. Schall looks critically at some of the assumptions of liberation theology. Acknowledgements to our Australian contemporary, *Social Survey*.

# The Weakness of Liberation Theology

JAMES V. SCHALL, S.J.

ANYONE even vaguely familiar with Latin American politics or Christian theological controversies, especially German—the two are not unconnected if we look at where Latin theologians have studied — will have unavoidably encountered the odd phrase “liberation theology”. This phrase, which Christopher Hitchens of *The Nation* called “an audacious oxymoron” and Russell Kirk “a grisly absurdity”, no doubt derives from certain previous enthusiasms—Black, Gay, Feminist and Death-of God theologies, theologies of atheism, politics, revolution and hope. Almost the only subject matter for which there is no special subject matter these days, the cynic might observe, is a “theology of God”, however tautological that might sound.

## *Ancient Overtones*

Clearly, this “liberation theology” is no ordinary theology. In its very formulation, there are ancient overtones and heavy political baggage. At bottom, it implies either that theology needs to be “freed” from something which, presumably, imprisons it, or that real political consequences flow *directly* from theology implying radical changes in the social order. Religious dogmas, it is contended, have structural political consequences. Caesar and God are rather closer together than the classical tradition intimated. “Salvation”, the traditional word in theology for what it is that religion does to mankind, had to do with our immediate and abiding relationship with God as human persons, whatever be the social order in



which we might find ourselves. Salvation directly referred to what God effected in order to bring this about, so that each might reach his transcendent end, together with human cooperaion in this divine initiative.

"Liberation", on the other hand, has more Enlightenment connotations, the feeling that we can achieve the City of God mostly here on earth, largely by our own efforts. We might even argue, then, that "liberation theology", as a cultural phenomenon in western society, ought to be juxtaposed to religion as "the opium of the people", since liberation theology seems implicitly designed to deny what was popularly implied in Marx's biting phrase, namely, that religion so absorbs human energies that it prevents men from achieving their complete fulfilment on earth. Only atheism is humanism in this sense. Destroy religion, it was hinted, and we get not despair but prosperity. Indeed, destroy religion and we get mankind. Liberation theology, from this angle, seems to suggest that we can get the sort of thing Marx proposed by *using*, not opposing religion, that Marx's description of what the earthly society ought to look like was correct. This makes, paradoxically, religion the key to world order. The cleric reassumes his "rightful" place as a guide for politics, rather than a preacher of differing realities and destinies as in the more traditional views.

### *Enlightenment Connotations*

The irony of all this, no doubt, is that notions about complete human fulfilment, New Heavens and New Earth, New Adam and New Man, were themselves taken from religion, from salvation history. So also was the idea of some fault which prevented all of this perfection from coming about. The Enlightenment-based idea was that we could actually "locate" this deviation in property, family or government, that by a restructuring of systems, rather than attention to will, as in the Augustinian and Thomist Christian traditions, we could remove the endemic evil in man and produce a full "liberated" world. These notions are also secularizations of the notion of the Fall and its remedy, now not by some existential divine Savior, but by some movement or reorganization of society.

## Intelligible Pattern

If we reflect about this idea that human society somehow ought to be conformed to some intelligible pattern which embodies some vision of the good, we arrive no doubt very quickly at Plato. But we arrive at Plato in a very nuanced way, since Plato himself we see both through Aristotle and Augustine, while Plato was not at all sure his vision of the Good could or would be put into effect in this world. To trace Plato through Christian monasticism, with how the communality of wives and children became the vices of poverty and chastity and the Good became the Kingdom of God, then on into the Reformation, this would, perhaps, take us too far afield, though the issue is a key one to understanding how militant perfectionism could come to be a part of a fusion of religion and politics.

Earlier in this century, the Protestant social theologian, Walter Rauschenbusch, in his essay on "Christianity and the Social Crisis", made two observations which, in retrospect, serve to alert us to themes that we should attend to in contemporary liberation theology. The first is, of course, that a "Christian social order" must, *ipso facto*, be a socialist one—this notion has, I believe, a similar status among Jewish traditions. Rauschenbusch wrote: "*It is inevitable that those who stand against conditions in which most men believe and by which the strongest profit shall suffer for their stand . . . Pastor Rudolf Todt, the first man in Germany who undertook to prove that the New Testament and the ethics of socialism have a close affinity, was unanimously attacked by the Church in Germany . . . The championship of social justice is almost the only way left open to a Christian nowadays to gain the crown martyrdom*" (*A Rauschenbusch Reader*, pp. 25-26). We might, of course, wonder today what a Solzhnitsyn would say of these words, or whether ideological or political execution proves religious truth. Likewise, it is also possible that the ethics of socialism and those of Christianity are *not* so nearly compatible, so the real cause for attack may have to be located elsewhere. Liberation theology, in any case, generally assumes that "socialism" and "Christian ethics" are interchangeable terms. The question of Rauschenbusch's use of the idea of

martyrdom indicates, is whether certain Christian doctrines do not have to be changed or radically modified and if so, how. Liberation theology, in this sense, appears as a series of ways to modify Christian doctrine so that it can conform to a socialist worldview. Sin, evil, martyrdom, all have to be reset into political categories.

### *Potential Horror*

Rauschenbusch himself, perhaps unwittingly, indicated what is the worst that might be anticipated from this sort of reasoning, though he had no inkling of the potential horror of his observations. *"When the world is in travail with a higher ideal of justice, the Church dare not ignore it if it would retain its moral leadership. On the other hand, if the Church does incorporate these new social ideas in its synthesis of truth, they are certain to throw new light on all the older elements of its teaching. The conception of race sin and race salvation become comprehensible once more to those who have made the idea of social solidarity in good and evil a part of their thought"* (ibid. p. 20). With benefit of hindsight, notions of corporate guilt, socialism, race sin and race salvation seem quite ominous. If this is what keeping up with "higher ideals of justice" means, then it seems best not to keep up with them. Yet, we see them here presented almost with no shadow of how they might be used, so when we find such strong emphasis on "social" or "structural" sin in contemporary liberation theology, we cannot but be doubly alert.

The background of these controversies, of course, concerns the question of why did science begin and where, together with the future question of the technological application of science. In other words, was the Industrial Revolution and its continuation merely an accident that could have happened anywhere or at any time, or are there certain moral, economic, indeed metaphysical presuppositions without which such an event or series of events, what Michael Novak calls "sustained economic growth", simply will not happen? These are not neutral questions, of course, in our context here. They strike at the heart of the world religions and their secularized imitations or replacements, with how they relate to the world.

## *Religion and Capitalism*

Liberation theology, as I see it, at least, is a rather beaten consequence of Max Weber's *The Protestant Ethic and the Spirit of Capitalism*, of books like R. H. Tawney's *Religion and the Rise of Capitalism*; Amintore Fanfani's *Catholicism, Protestantism and Capitalism*; and George O'Brien's *The Economic Consequences of the Reformation*. The heated essence of this early 20th Century controversy was that the Catholic religion was, by its tenets and practices, the cause of the underdevelopment of Southern Europe and, *a pari*, of its overseas colonies, particularly Latin America. The picture became more obscure, of course, when Fanfani and O'Brien pointed out that most of the uniquely capitalist ideas and practices were largely at work in the prosperous Italian city states, while the Catholic portions of Germany, especially the Rhineland, showed no lack of economic enterprise, nor did Belgium.

A good many of the terms of this earlier controversy are now employed in explaining not so much the problems of Southern Europe, which has more or less come around, but problems in the Third World, wherein the Latin American situation remains rather unique. Here we have a continent with a Catholic heritage from Spain and Portugal, with political independence as old as that on the North American continent, with comparative backwardness. This relative position of Latin American economic experience, of course, must be understood carefully, since that continent is developing rapidly and is far better off than many other neighbours across the Atlantic, at least in general.

## *Exploitation Theory*

However, if we apply what I call "exploitation" theory, not "economic development" theory to the Latin American experience, we come up to the idea that, however little the statistics of empirical evidence supports it, the relative backwardness of Latin American and, *a pari*, of the Third World is to be explained by somebody "taking" from them. Wealth is not created, but taken. Social theory becomes a matter of how to take back, how to redistribute, equate, not produce or grow.

In the past, the Church was no doubt allied in many cultural ways with the national society, with nobility and army. Now religion, it is said, needs to prove it can be allied not with upper and officer classes, but with the poor and the people's army. In theory, what system best fulfills this need, clearly is said to be a revolutionary socialism. Religion needs to become "active", its terms and institutions to be described in socialist phrases. For religion to remain "Christian", of course, requires some concession on the socialist side. The atheist part of socialist theory was misdirected. Religion is rather a cohesive, unifying force to keep society together, to give more than egoistic motivations, so why not use it for earthly goals and not worry about what else it might stand for?

Whether this alliance of socialism and religion can really deliver, of course, is not questioned. Actual socialisms, their dubious records both at relieving poverty and preserving liberty are overlooked in the name of religious purification and the intrinsic value of socialism. This then takes on a sort of religious enthusiasm, as Igor Shafarevich pointed out in his *Socialist Phenomenon*, very alien to the sort of economics or politics most western peoples outside the marxist bloc are accustomed to.

### *Relationships*

Something might be said, in conclusion, about the relation of the possible positions that can be taken in regard to how the religious tradition relates to the economic and political order. In San Francisco recently, to put this in context, the elevator repairmen decided against a strike when their salaries were raised from \$50,377 a year to \$58,690. This is, I believe, more than any professor in the University where I teach receives except for the medical or perhaps law schools. Elevator repairmen are what once were called members of the "working classes". There is some controversy in the literature about why academics and such types seem to prefer socialism, that is, a system of distribution of income on a state-decided norm. Such a norm, presumably, would favour them. A priest recently wrote to *The Wall Street Journal* something that seems pertinent here: "*Intellectuals are rarely rewarded directly by the capitalist system. Graduates with bachelor*



*degrees in geology start at higher salaries than their professors who hold doctorates. For two years, I was a teacher in Nepal. Teachers there were treated with the highest respect, and highly paid for their knowledge and expertise. Here, teachers are at the bottom of the professional heap . . .*

### *Profit*

*"This is not healthy for the future of capitalism or for a humane society. I find businesses more interested in profit and less interested in social issues than they were 10 or 15 years ago. If capitalism declines, it won't be because of sagging profits, but because of social disintegration. I suspect what would replace our current system would be worse, and I feel that the corporate world needs to become more involved in curing society's ills (July 15, 1982).*

Here we have many of the worries of both social religion and of the "something worse" that might come about. That the corporate or working classes make more money than professors is not, in my view, such a terribly bad thing. On the other hand, the questions of what develops and how, the religious and moral presuppositions, are constantly at issue if we are to face the fact that there is yet a long way to go before all social needs be met by the going system. The moral high ground is easily commanded by a system that is not yet in operation, though not justly so if we demand real and not imaginary results.

### *Positions*

Let me briefly, then, recount the various positions that we might encounter in this area as a way to emphasize the importance of the topic, of not neglecting where ideas, even religious ideas, lead:

- + Christianity is detrimental to politics (Gibbon).
- + Christianity is but another form of politics (Wolin).
- + Christianity is the form of politics (Constantine).
- + Christianity makes politics a necessary evil (Augustine).
- + Christianity is a guide to the authentic natural ends of politics, but in itself testifies to what is non-political (Aquinas).

- + Religion is purely spiritual with no effect on politics (Marsilius of adua).
- + Christianity is guided by politics (Henry VII).
- + Christianity corrupts politics by fostering a goal too high for man (Machiavelli).
- + Christianity is a useful means by which salvific ideology is imposed on or justified in a society (Liberation).
- + Christianity and politics address themselves to different realities, but meet in the human person to be balanced according to man's final and relative ends (Vatican II).

### *What the World is About*

This will suggest, I hope, that we deal here not merely salaries of elevator repairmen and professors of geology, but with a struggle about the order of things, about the relative importance we give to human enterprise and whether we identify it with the ultimate. This explains, I think, why, when we look at the literature dealing with liberation theology in particular, there is such passion and struggle. We are not dealing merely with building a better mousetrap, but with what we think the world is all about.

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### **"MASTER, WE HAVE LABOURED ALL NIGHT . . ."**

Endless and bitter the night:  
 Will it never be light?  
 Casting the net, and dragging it in;  
 Casting and dragging, casting and dragging,  
 Casting and dragging, casting and dragging . . .  
 Empty the toil, and bitter the night:  
 Will it never be light?  
 Bone-chilled; numbed hands;  
 Nothing . . . and nothing . . . and yet once more,  
 Once more . . .

And lo, it is dawn:  
 Hope is re-born.  
 And He stands on the shore:  
 He stands on the shore.

*R. S.*

Below, two English Jesuits, Father John Dove and Father Paul Crane, set out very briefly the scope and purpose of the Leadership Training Centres they have founded and directed for many years in Zimbabwe in Africa and the United Kingdom respectively. The Centres work in the closest co-operation.

# Two Training Centres

1: SILVEIRA HOUSE  
CENTRE FOR LEADERSHIP AND DEVELOPMENT  
ZIMBABWE

JOHN DOVE, S.J.

## I HISTORY

THE work of Silveira House had its origin in discussion groups in the Salisbury African townships in the early sixties. These groups showed the need for a civic awareness based on Christian principles. They also unearthed the economic depression which surrounded the African urban dweller due to a very low wage structure, coupled with the subsistence living of his family in the rural areas.

With regard to youth it was discovered that over half of the population was under the age of twenty and that the vast majority of youth were unemployed.

A general air of oppression, depression, and frustration was evident which later erupted into the civil war which finally led to Independence in April 1980.

In 1964 Silveira House was acquired as a Centre for Leadership and Development. Courses were run for Civic and National leaders, workers, and Youth.

For the first four years the Centre existed on a month to month basis with a few donations from private benefactors. In 1968 Misereor took an interest in the project which then began to blossom with their aid. In 1969 an Agricultural project was begun followed by a Commercial School, two Dressmaking Schools and then a project for Nutrition,

Hygiene and Child Care run by the two sisters of the present Prime Minister, Robert Mugabe. Finally a department for Appropriate Technology was set up in 1980, and the Skills-Craft Section became a separate Department in 1981.

The war came in 1972 resulting in great hardship for rural people in particular. Nevertheless our Agricultural project kept alive throughout the war with the Youth project, in spite of the fact that their main activities were in war zones. Otherwise the Centre was busier than ever with civic courses, courses for workers and subsidiary activities.

Now, in a post war era, the Centre is under great pressure from the new Government to expand particularly in the Agricultural, Nutritional, Youth and Workers projects. The Commercial School, too, has had greater demands made upon it.

Government Ministers have visited the Centre showing much interest and giving great encouragement. The wife of the Prime Minister asked us to run reorientation development awareness courses for comrade girls and for women at Branch, District and Province level. She herself, has taken an active part in these courses.

The new Government is particularly interested in agriculture especially in the tribal areas. Thus the Centre is pushed to expand to its optimum with its Peoples 'Mushandirapamwe' agricultural scheme.

## II PHILOSOPHY

Silveira House Centre's philosophy basically is to help the people to help themselves. We have resisted planning for the people but rather have worked *with* them in an attempt to alleviate their felt needs. We always relate our work to the social teaching of the Church and have given our full support to the movement of Justice and Peace.

## III OBJECTIVES

Silveira House Centre has always aimed to give a helping hand to all areas of oppression and poverty. Our main objective, therefore, has been to train trainers to teach the people to help themselves. At the same time we try to give something of the Good News of the Gospels to all who

come our way. These aims are carried out through the projects mentioned below, via training courses both at the Centre and in the field. In 1981 there were 105 short training courses at the Centre for over 3,000 students and field courses catered for many thousands of students.

## V PROJECTS

### 1) *Civics Department* (2 staff)

—runs short courses for potential Civic leaders giving them a knowledge of their dignity and rights, and explaining to them the different forms of government. The principles given are based on the Church's social teaching. The Civics promoter is assisted by voluntary lecturers.

### 2) *Industrial Relations Department* (10 staff)

—runs short and long courses for workers and Trade Union leaders, training them in the sound running of workers Associations (trade unions) and works Committees. These courses are run both at the Centre and in the field. The Department head is assisted by nine field trainers operating in the North, Midlands and South.

### 3) *Agricultural Department* (39 staff)

This department with a staff of 39 promoters, trains tribal farmers in Peoples collective farming based upon simple scientific methods. The department caters for 30,000 farmers approx. in nine regions, forming them into collective groups which operate under a revolving loan fund. 'Weaned' (i.e. trained) groups which are registered as cooperatives with the Zimbabwe government, the Grain Marketing Board, and the Agricultural Finance Corporation. Awareness courses are run at the Centre but most training is carried out in the field.

### 4) *Nutrition, Hygiene and Child Care Department* (24 staff + 12 trainees)

This department, run by Mrs. Sabina Mugabe, has 36 field workers and trainees operating in close conjunction with the Agricultural department. They train women in Nutrition, Hygiene, and Child Care.



5) *Appropriate Technology Department* (2 staff)

The latest addition to the Centre's activities (1980) is a department for Appropriate Technology to combat the water and energy crisis. Fr. Brian MacGarry, S.J. is the initiator of the department. Fr. MacGarry has spent two years at the A.P. Centre in Kenya Botswana. He is now a consultant on A/T for Africa.

6) *Youth Department* (12 staff)

This department aims to train youth leaders in the organization of self-help youth groups with an eye to development, education and character building. Also to assist in the rehabilitation of ex-guerrillas and refugee youth. Courses are run centrally and in the field by a staff of 9 promoters.

7) *Skills-Craft Department* (7 staff)

The Skills Craft Department teaches both women and youth crafts which enables them to use their creative talents and to earn a small income. The department is a member of the Zimbabwe Co-op Craft Workshop Ltd. with a shop in Salisbury and markets in Europe.

8) *Commercial School*

—for youth with Secondary education to train them in typewriting, bookkeeping and commercial practice enabling them to obtain Pitman London certificates to advanced level.

9) *Dressmaking School* (5 staff)

—two schools; one for married women; one for girls to teach them to provide clothes for the family and for sale.

10) *Departments* (135 staff)

The Centre has accommodation for 120 students.

## V RELATIONS WITH OTHER CENTRES

The Centre enjoys excellent relations with the New Government of Zimbabwe. Nevertheless we remain an Independent, non-aligned Centre with our doors open to all in need. We give and receive help from others in the field of

development whether they are Catholic, from other denominations or secular Institutes. We also work with such Internationals as The Red Cross, Christian Care, Christian Aid, OXFAM when the need arises. We liase with the CSSD and all Church Organisations.

## VI INTERNAL ORGANISATION

Silveira House is legally under the care of the Jesuit Fathers. There are four Jesuits on staff at present along with four LCBL African Sisters, otherwise the rest of the 135 staff are African lay men and women. Each department is autonomous but all work together as a whole through the guidance of department heads and senior staff who meet together quarterly to discuss policy and administration. There is also an 'ad hoc' Board of Advisers who meet when necessary. Apart from the salaried staff there are a good number of voluntary workers especially in the Youth and Civics Departments.

## VII FINANCES

Silveira House is basically a Centre which trains and therefore has a permanent staff to train these trainers. The salaries, therefore, of the training Staff are paid for the most part from outside funding agents but every student contributes according to their means. Misereor (1968) of Germany is our oldest and biggest benefactor but many other International funding agents from Canada, USA and Europe help us as well. The Centre has been operating for 17 years now and we are indebted to our friends and benefactors.

### 2: CLAVER HOUSE SCOPE AND PURPOSE PAUL CRANE, S.J.

*Claver House* is a private residential college, opened on November 1st, 1960, with the object of training young overseas laymen, mainly from Africa, to play an effective part in public life. So far as Claver House is concerned, an effective role is that which enables the participant to influence events in favour of human dignity and human rights on a basis of Christian principle. The over-all objective is a social structure that favours both.

*The idea* behind Claver House is that a social structure of this sort can be brought into being only by well-trained and dedicated Christian laymen who provide principled leadership at all levels of a country's public life.

*The Training* at Claver House is designed to provide leaders of this sort. For this to be done effectively three things are required :—

- i. *Motivation* : Dedicated action requires a motive for dedication. For the Christian, this can be provided only by the power of the Christian ideal, presented in its relationship to the needs of the developing countries. This is done at Claver House.
- ii. *Knowledge* : Without dedication, knowledge is not used for the service of others. Without knowledge, dedication leads to wasteful and ineffective do-gooding. Dedication encased in the right kind of knowledge—of morals, economics and politics—enables a man to understand and judge what goes on around him. This is a condition of effective action. It is the kind of knowledge we give to students at Claver House.
- iii. *Know-How* : For the dedicated leader knowledge is something he must apply personally and positively in support of human dignity and human rights. Therefore, he must not merely want to apply it, but possess the know-how to do so — in the fields, for example, of community development, local finance, industry and so on. It is the know-how enabling a man to do this that we teach at Claver House.

*The Course* at Claver House lasts nine months—from the first week of October until the first week of July. The number of students on each course is approximately 25-30. Courses are always booked out well in advance. Applications for October must be in by the preceding January/February. There is no intention of increasing the number of students beyond 30 because of the emphasis laid on quality rather than quantity at Claver House and its belief in close and easy relationships between staff and students as essential to effective leadership-training.

*Enrolment* at Claver House is not confined to Catholics, but Claver House is ecumenical mainly in its effects. Great emphasis is laid in its teaching on the duty of its students

to uphold the dignity and righty of every man, irrespective of race, colour and creed.

*Qualifications* required by Claver House are in terms of character rather than brains. This is on the fair assumption that a clever man is not necessarily a good one and that, perhaps, the greatest need at the moment in most countries is for men of intelligence, integrity and drive at the grass-roots and middle range of social life. Consequently, it is required mainly of candidates who wish to come to Claver House that they should have the spark of leadership within them. It is the business of Claver House to set it alight. Obviously it is essential that candidates should be able to follow lectures easily in English. Those who sponsor candidates for Claver House are asked to take careful note of these two qualities. They are reminded also that they and not the candidate (except by special arrangement to the contrary or where the candidate comes in a private capacity) are responsible for the sum of £150, at the minimum, which must be provided to cover out-of-pocket expenses, and for the cost of his passage to and from the United Kingdom. The minimum of £150 to cover out-of-pocket or personal expenses should be sent to the Director, if possible, not less than one week in advance of the student's arrival in London. Claver House provides the sum of approximately £1000 per student to cover the cost of board, lodging, tuition and so on.

*Applications and Enquiries* concerning Claver House should be made to the Director:

Rev. Fr. Paul Crane, S.J., B.Sc.(Econ.), Claver House,  
65 Belgrave Road, London SW1V 2BG, U.K.

The Director is assisted by an able team of lecturers, specially selected not only for their knowledge of the subjects they teach, but for their ability to impart it. Between them they are responsible for the following courses:

1. *Social Ethics*: A course of approximately 30 lectures given by Father Paul Crane, S.J., B.Sc.(Econ.)). It deals with the relationship of ethical principle to social, industrial and political conditions, with special reference to developing countries.
2. *Industrial Relations and Trade Unions*: A course of approximately 30 lectures given by Mr. F. Ramtahal,

Dip. PESS (Nottingham). It deals with contemporary issues in industrial relations and the structure of government of trade unions.

3. *English Expression*: A course of approximately 48 lectures given by Fr. James Palmer, S.J.
4. *Book-keeping*: A course of approximately 48 lectures given by Fr. James Palmer, S.J. designed to enable students to cope easily with the kind of accounting needed in credit unions, co-operatives, local government, business and voluntary associations.
5. *Current Affairs*: A course of approximately 24 lectures given by Mr. Hugh Kay.
6. *Public Speaking*: A course of approximately 24 lectures conducted by Fr. Francis Fenn, S.J. Its object is to help students acquire the art of public speaking to small and large gatherings as effectively as possible.
7. *Social Economies*: A course of approximately 60 lectures given by Mr. John Ciano, B.Sc.(Econ.), A.I.B. The course is intended to give students a sound approach to problems of elementary economics, public and local finance.
8. *Credit Unions and Co-operatives*: A course of approximately 36 lectures given by Mr. Frank Villiers. Its object is to acquaint the student with community development and the credit union movement as it is seen at work today in developing countries.
9. *Social Policy and Administration*: A course of approximately 30 lectures given by Mr. F. Kamara, B.A.(London). It deals with the basis of and contemporary trends in social policy and administration.
10. *The Meaning of the Church*: A course of approximately 30 lectures given by Fr. Paul Crane, S.J. Its purpose is to explain to students the relevance of Christianity to the modern world.
11. *British Constitution*: A course of approximately 10 lectures by Mr. Hugh Kay, designed to serve as an introduction to the way Britain is governed.
12. *The Co-operative Movement*: A course of approximately 24 lectures by Mr. F. Ramtahal, Dip. PESS (Nottingham). It deals with the basic scope and method of the co-operative movement.



# Book Review

## AS IT ONCE WAS

**The Rosary Gardens** by W. J. L. Burns; 189 pages; available from the Author at £3, post included, from St. Ronan's, 1 Lawside Road, Dundee, Scotland.

The accepted view within the "official Church" today is that Catholicism only came alive following the Second Vatican Council. Since this Council (which must be referred to as *the* Council), the Church has become outward looking, forward looking, socially aware, socially concerned, ecumenical, liberated, and has made its liturgy comprehensible. It is clear, therefore, that, before the Council, the Church's worship was incomprehensible to the faithful, that it did not look beyond its boundaries, and had no concern for the poor and underprivileged. Fortunately there are still enough Catholics who lived before Vatican II with enough independence of mind to realize how false this picture is. Many, alas, have deluded themselves into believing that the "official version" is the true one. As for the young, they have experienced only the post-conciliar Church. As far as they know, they are living in the best of all possible worlds.

One of the best possible methods of getting the feel of an historical period is to read a good novel. A story by Dickens brings nineteenth-century London to life far more vividly than half a dozen sociological studies. W. J. Burns has written a good, if not great, novel which, as far as I can tell, successfully evokes the ethos of Catholic parish life in pre-war Scotland. A few parishioners are wealthy, most are not, but they are linked together by a common Faith. They share exactly the same form of worship, they believe the same doctrines, and they do their best to serve God and their fellow men according to their capacities and the Grace God gives them. The author is clearly writing directly from his own experience, which makes the characterization very convincing.

The specifically Catholic incidents which he describes will appear almost painfully nostalgic to many readers, rather like coming unexpectedly upon the photograph of

someone we love who has died or is now so far away that we shall probably never see him again. On page 13 there is a most moving description of Benediction seen through the eyes of a boy who is attracted to the Faith: "Here indeed was the sense of peace, the feeling of coming home after a long voyage, which he had never even begun to experience during his occasional visits to other places of worship". In an Epilogue ("Forty Years On") that same boy, now in middle age, returns to the same church which has been devastated by the omnipresent vandals of the post-Conciliar Church. Sick at heart, he and his wife could not "bring themselves to kneel and pray there".

If you are a person who knows exactly how they felt, then this is a book to which you would relate. If you cannot understand such a reaction, then it would still be a good idea to read it as you might learn to understand why so many Catholics feel that their spiritual lives have been impoverished rather than enriched by the changes which have followed *the Council*.

Michael Davies

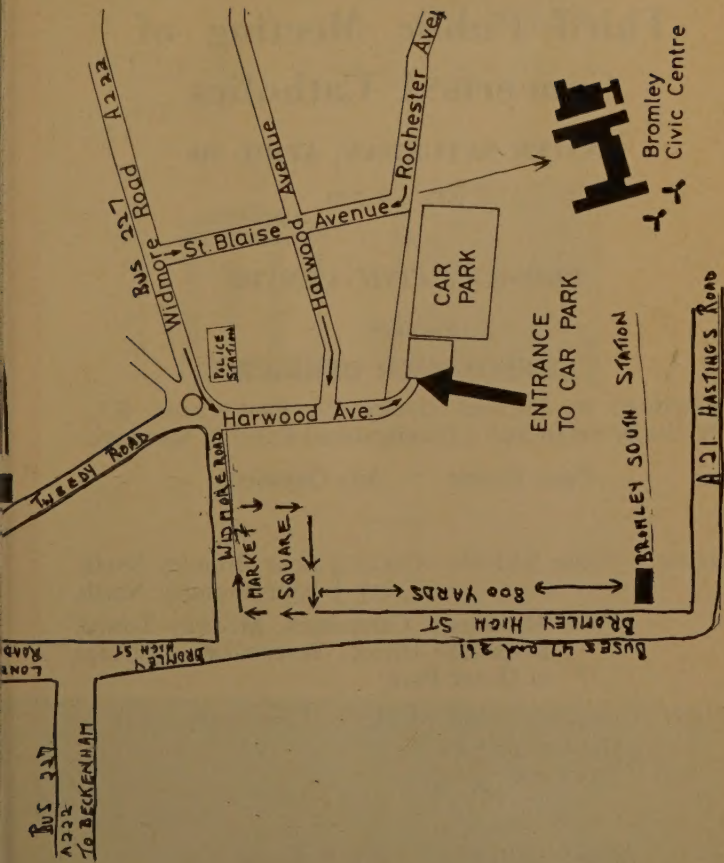
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### FOR "S.M."

... "it is a fact that this method of religious education (the Penny Catechism) has left a heritage of fear, irresponsible legalism and mental confusion . . ." "S. M." in a review in the *Catholic Herald* 26/2/'82.

Now, were you at Porchester Hall?  
If not, you missed a treat:  
A thousand frightened Catholics  
Rose trembling to their feet;  
All tangled as they were  
In legalistic chains,  
And struggling to make known their thoughts  
With poor bewildered brains:  
But let me tell you this, "S. M.",  
In case you do not know:  
Their singing of the Credo  
Could be heard in Bunhill Row.

—R. S.



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# PRO ECCLESIA ET PONTIFICE

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## Third Public Meeting of Concerned Catholics

EASTER SATURDAY, APRIL 9th

2 p.m.—6 p.m.

at

**BROMLEY CIVIC CENTRE**

*Speaker:*

**CHRISTOPHER DERRICK**

Supported by Michael Davies, Fr. Paul Crane, S.J.,  
Phyllis Bowman and a Distinguished Panel of Speakers.

Open Forum : Any Questions

—————  
TRAINS: *From* Victoria—Every  $\frac{1}{4}$  hour Bromley South.  
—Every  $\frac{1}{2}$  hour Bromley North.  
*From* Maidstone, Canterbury, Medway Towns.  
Sevenoaks Direct: Sevenoaks — Change  
at Grove Park.

ROAD: Hastings Road (A.21) — London/Bromley or  
Hastings/Bromley.  
Buses and Coaches.

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Map Overleaf : Light Refreshments

—————  
ADMISSION FREE : COLLECTION